

BUDDHI YOGA

OF THE GITA

OR

The Basic Science of the Soul

O Dhananjaya, action is far inferior to Buddhi Yoga	2-49
I bestow that Buddhi Yoga by which they come to Me	10-10
Taking to Buddhi Yoga do you fix your Buddhi constantly on Me.	18-57

1948

Magdal Ramachandra

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To
THE PURUSHOTTAMA
- the Overlord of the Worlds -
whose light scintillates
in all the religions
of the world
and
who is the fountain-head
of the
Universal Religion to be

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of the common man. Read :

This same subject is again explained from the Vijnana stand-point in the thirteenth and fourteenth chapters but in the hakneyed terminology of Vedanta.

PREFACE

In the early years of the first decade of this century when the author was in his teens and at school, he gratefully remembers how greatly impressed he was by the lectures of Lokamanya Tilak on the Bhagavad Gita and how assiduously he learnt the Devanagari script to be able to read the work. The study of this sacred book, particularly the system of philosophy it contains, has been his life's passion ever since. Years ago he published in Kannada a book entitled 'Buddhi Yoga' presenting the substance of his studies. He is much obliged to Kannada scholars and readers for their generous appreciation of that book and also for the request to him from some of them to place its contents before a wider public. The author is deeply grateful to the Lord Krishna for enabling him to bring out this English edition though after waiting through all the war years. The future of the work he leaves to His grace.

He was able to publish a year ago a critical and faithful English translation of the Gita verses from the stand-point of 'Buddhi Yoga' - the specific system of philosophy taught by the Lord Sri Krishna in the Gita. It has had a sympathetic reception. That translation is included in the present work and has special features which we have pointedly explained in our preface to that book as follows

"A few words of explanation about this translation may be found helpful. It follows the principles of Buddhi Yoga - the name given by the Lord Krishna himself to the system of philosophy He taught Arjuna in the Gita (2-49, 10-10; 11-57). The name is specific and connotes several characteristics peculiar to it. It claims to be an eternal and universal (9.2) science (15.20) of the Soul (11.1). It is meant for the layman (Jijnasu) who is interested in the why and wherefore of creation and his own being in it. It treats of his moral problems, none of which can, in its view, be without a spiritual basis. It appeals to his intellect, reveals exactly how the intellect goes wrong (2-66) and how it is itself subordinate to the meta-physical and spiritual forces in creation (3-42, 43). It claims to convince the intellect, clearing all its

doubts without a residue (7.2). Hence the name *Buddhi Yoga* which is a single scientific and self-sufficient system of philosophy (15-20). Man has always sought a solution of the riddle of the universe and of his own place in it from the human stand-point with dubious success. In '*Buddhi Yoga*' Sri Krishna presents the problem from the point of view of the Creator and solves it for him. His religious instinct then stands firm on reason and common-sense and has no need to seek the support of mysticism. When thus viewed in the correct perspective of *Buddhi Yoga* all that strikes one as scrappy, incoherent or stray in the chapters of the *Gita* readily falls in and finds its place and purpose in the exposition. We have tried to bring out in the English translation as far as the limitations of a strict translation permit, this rich philosophic content of the *Gita*.

The work of translating a religious and philosophic treatise from Sanskrit into English ordinarily presents difficulties. In the case of the *Gita* this is surpassingly so. A bare word to word translation can hardly convey even by way of suggestion, some idea of the framework of the philosophy indicated above as implied in *Buddhi Yoga*. On the other hand an attempt to suitably interpret the verses in the translation is open to objection as over-reaching the obvious meaning of the context. In this translation we have as far as possible adhered to the words and even the construction of sentences in the text. Additional words or clauses which would make the meaning sufficiently cogent and clear, have been placed within brackets. These, if omitted would leave the original wording of the verse intact. The reader will thus be able to judge how far the translation is a faithful rendering of the original.

A correct interpretation of technical terms in the *Gita* offers formidable difficulties. Controversies have raged between the many orthodox schools on this score. We have kept out of these controversies by relying on the *Gita* itself for our interpretations. The meaning of every Vedantic term used in the *Gita* has been indicated and in most cases even clearly defined in the *Gita* itself; for example the words, *Atma*, *Brahma*, *Karma*, *Adhyatma*, *Adhidaiva*, *Yoga*, *Yajna*, *Jnana*, *Ajñana*, *Ksetra*, *Kshetrajna*, *Purusha*,

Prakriti may be mentioned. It is a pity that it has been considered imperative to interpret these terms occurring in the Gita with the aid of their historic connotations elsewhere, and any departure from such authoritative connotations has been looked upon as heresy. It is worthy of note that the Gita has itself taken the lead in revising the old connotations of these terms. In most cases it has explained the significance it attaches to them. It has done so because the old meanings did not exactly suit its purpose. That the Gita gives the meaning of almost every important word, as it would prefer to have it, is a fact which has gone unnoticed. When however its own distinctive definitions of these terms are clearly grasped, as it is easy enough to do, it will be seen that the teaching assumes a new aspect and is revealed as the *Buddhi Yoga* of the Gita.

Besides the independent interpretation of technical terms another fruitful cause of the many misunderstandings which have beset the study of the Gita is that Sri Krishna's avowed motive in delivering the Gita is lost sight of or ignored. He has unmistakably stated that His *Buddhi Yoga* is a single all-comprehending eternal system of science and that he was giving it to Arjuna and through him to the human race for the second time. Yet his thoughts are sought to be traced to all varieties of incoherent sources. It will be seen that the translation of the verses offered in this book from the point of view of *Buddhi Yoga* minimises controversies and the thread of the subject matter runs through the dialogue continuously from verse to verse and chapter to chapter as between two cultured minds and proceeds in thoughtful rhythm from the beginning of the work to the end.

It is quite probable that in our attempt to present a translation of the Gita from the point of view of *Buddhi Yoga* there are many deficiencies. We will thankfully own them if they are pointed out to us. The subject itself is indeed worthy of being handled in the light of *Buddhi Yoga* by great and capable men. If the shortcomings of our translation provoke such an attempt on their part we shall be gratified."

The present book contains an exhaustive introduction to '*Buddhi Yoga*' - the science of the Soul (*Adhyatma*) taught

in the Gita. Then follows the English translation of all the verses in the Gita text faithfully and accurately rendered in the light of 'Buddhi Yoga.' The sense of the verse conveyed in the translation is elucidated and fully discussed in the explanatory remarks given under each verse. A glossary of technical terms in the Gita and also an Index giving references to verses under which they have been discussed are given at the end of the book. The book closes with the Gita text in Devanagari to facilitate ready reference.

India is re-creating itself and is setting about earnestly to find its own Soul. The lead in this effort has been gloriously given by Mahatma Gandhiji by his reverent reliance on the Bhagvad Gita for light and guidance and by his message to us to spiritualise every aspect of our lives. In past ages India solved many a time religious and social problems which vitally affected the country. In the new epoch we are entering on to day, we are called upon to solve problems not merely for ourselves but for humanity itself. We firmly believe that in this effort the Bhagvad Gita oriented to its original and universal appeal as in "Buddhi Yoga" is destined to play a great part. We offer our humble contribution to this end with our investigation into its eternal teachings.

Before closing, the author gratefully acknowledges the valuable help he has received in writing this book from his friends Mr. Sali Ramachandra Rao, B.A., Educationist and Kannada Poet of Dharwar, Mr. K. Sampathgiri Rao, M.A., Principal National College, Bangalore, and his revered brother Rao Sahab V. N. Magdal, B.A. He is also greatly indebted to his brother Mr. M. R. V. Guru Rao of Messrs. Ram Mohan & Co., Ltd., Travel Agents and to his Printers Messrs. Sri Srinivasa Press and Messrs. Subodha Press, Bangalore, for their help.

The Author.

Bangalore City }
May 11, 48 }

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OR

THE BASIC SCIENCE OF THE SOUL

"The earliest preoccupation of man in his awakened thoughts and, as it seems, his inevitable and ultimate preoccupation — for it survives the longest periods of scepticism and returns after every banishment — is also the highest which his thought can envisage. It manifests itself in the divination of Godhead, the impulse towards perfection, the search after pure Truth and unmixed Bliss, the sense of a secret Immortality. The ancient dawns of human knowledge have left us their witness to this constant aspiration; to-day we see a humanity satiated but not satisfied by victorious analysis of the externalities of nature preparing to return to its primeval longings. The earliest formula of wisdom promises to be its last — God, Light, Freedom, Immortality."

—AURABINDO GHOSH.

"There is no evangel without worship. Throw yourselves, Children of India, into the worship of these, and your whole part. Strive passionately for knowledge. Yours are the spades and mattocks of this excavation; for with you and not with the foreigner are the thought and language that will make it easy to unearth the old significance. India's whole hope lies in a deeper research, a more rigid investigation of facts. With her encouragement and not despair is on the side of truth."

—SISTER NIVEDITA.

The Bhagavadgita has been aptly described as the rarest gem of the world's spiritual literature. It is a great religious scripture of the Hindus. Its fame as a philosophical work of great catholicity has spread to all countries in the world. Yet the Gita is not a mere exposition of philosophic ideas; it is a unique and perfect system of spiritual science specifically named *Buddhi Yoga* by Lord Sri Krishna. We propose to study the great work with a view to investigate this aspect of its teaching.

Man and his Maker.

Religion as an instinct, at the lowest estimate, is the indelible impress on the memory of the race, of man's relations with his Maker which must have been once vivid and actual. Time was according to almost every religion, when man had direct contacts or even inter-course with his Maker. From that state a course of gradual decadence is also traced in him. It is true that this decadence reaches a point when this instinct in man becomes faint and almost vanishes; but it never becomes wholly extinct. Biding its time in the heart of large masses of men in crude forms of faith in and craving for Him, it again bursts forth. Time and environment give birth to a messiah - a saviour. He interprets this superstitious belief as the seed of the irrepressible religious instinct and a mighty upheaval in thought and life ushers in a new age. This has been the history of religious revivals in the past.

Religion and Human Thought.

Religion is the oldest human problem. All human thought on it has been more or less a vision of the summit

from the valley, accompanied necessarily with its limitations. Speaking of the ordinary man, it may be said, that religious ideas served from the earliest times as a balance between the spiritual and materialistic tendencies in him. The search for God, Light, Freedom and Immortality may have been as impervious to intellectual scrutiny then as it is even to-day. But there was the universal urge to accept these objectives as worthy ideals. They were always found to contribute to the well-being of the individual and society and to have satisfied a craving embedded deep down in human nature. It cannot be denied that for long millennia in the past, this expedient, if it may be called such, answered the needs of society and to a considerable degree, preserved human nature from corruption. These religious ideals were in those times in the same position in which moral ideas stand to-day. From the purely intellectual stand point many of our present day moral ideas may be difficult to explain. Yet they are accepted instinctively without demur as necessary for social well-being.

Religion and Science.

With the advent of the scientific spirit in the course of the last century the influence of religious ideas on man weakened. In our day religious ideals have lost their hold on human thoughts and a spirit of scientific enquiry is abroad. The modern man is in search of scientific reasons for belief in and devotion to God. Religious ideals have failed to satisfy the rigorous test of reason and are generally rejected as untrustworthy. Our deeds if not thoughts prove the rationalist's stand that "God even if He exists is a far off event and He may well not exist for all we know." Light

and Freedom which we once longed and humbly strove for are now ours by right. Science has given us Light which we had not dreamt of and with it ability to fight and wrest our freedom. Where is the need then for spiritual ideals?

Still, the triumphant march of science has led the human race into disaster even in the short space of a century. Science - pure science - is not to blame for this result; but the misfortune of its being wedded to unbridled greed in man. Science has brought us an enormous amount of new knowledge but who can estimate the worth or volume of the old which it has made us forget or reject? Great leaders of humanity have now become introspective and feel disposed to re-examine the basic springs of human happiness. Mr. Roosevelt with his last breath as it were, called on all to "cultivate the science of human relationship." Even the redoubtable Mr. Churchill deplores that the "psychic energies of mankind have been exhausted and vital springs of human inspiration are for the moment drained." Science, as we have known it so far, has no remedy against greed in man. Religious cultures had found a remedy - albeit negative -, and had kept it under check. But we have no patience in our day with such unscientific devices. Hence arises the necessity for a re-investigation of religious and spiritual ideals on a rational and scientific basis. The Bhagavadgita lends itself eminently to this purpose as it presents fundamental principles of religion in their most universal and rational setting.

The Gita and Spiritual Science.

The Gita declares that the most essential knowledge which man needs to balance his life and steer it correctly, is

about his spiritual parentage and his own why and wherefore in creation (10-32). This, 'Spiritual back ground of human nature' in fact, comprehends and regulates, in a way, all other knowledge required by him. It also provides the right basis for its use. But "Who verily knows and who can declare it, whence it was born and whence comes this creation?" asks the modern anguished soul. Another declares "Theorise as we may life must remain in the last resort a mystery. It is not given to us to know exactly how it arose and what is its end." The Gita however claims to impart this knowledge about the why and wherefore of creation and of man's presence in it unerringly and as a supreme secret which the author of creation alone can divulge (6-39). But has not the Gita been with us for the past five thousand years at least? Have not numberless persons of great authority and intellectual and spiritual calibre interpreted it to themselves and to humanity? Yet man's thirst for knowledge about creation has remained unquenched. Why should this be so? It is easy enough to blame the perversity of human nature for this as religious schools would fain do. But truth and knowledge should be able to conquer perversity and man has the right to be convinced before he can accept solutions offered for the problem of creation. We think, however, that the problem has baffled us because the Gita has been seen in a light not its own, because postulates about the soul and its mysterious attributes found in other works have been imposed on it regardless of its own perspective. The Gita has its own perfect system of spiritual science (9-2) which promises to clear all doubts and grant its votary the most perfect vision of the plan and workings of creation. It is our purpose to

attempt to study and present it to the judgment of our readers.

The Gita and the Prasthanatraya.

The Upanishads, the Brahma Sutras and the Gita are the three scriptures which comprise the Prasthanatraya or the three great authorities. There is no doubt that the present popularity of the Gita is due to its being one of the Prasthanas. It may be surmised that even in its long career before it was thus included in the holy canon, it was greatly valued and enjoyed its due measure of fame or popularity. The Brahma Sutras are directly related to the Upanishads. But no such relation avowedly exists between these and the Gita. The Gita is spoken of as an Upanishad only in token of its great authority. The extent to which the Upanishads had captivated the popular mind at the time is evident from this fact. It also bears testimony to the great esteem in which the Gita was then held. It would be interesting to know, though not easy to decide, whether those who thus brought the Gita and the Upanishads together sought the support of the authority of the Gita for the Upanishads or of the Upanishads for the Gita. As they were out to establish the Vedantic tenets of the Upanishads it may be assumed that they sought the support of the Gita for the Upanishads. We plead strongly for the independence of the Gita for the reason that prior to its inclusion among the Prasthanas there is no direct evidence of their mutual dependence. The Brahma Sutras, which followed the Upanishads, avow the Upanishads as their parent. But in the Gita which came after the Brahma-Sutras there is no express mention of the Upanishads. No doubt the Brahma-Sutras have been

mentioned in the Gita once; but whether this reference is unmistakably to the Vedantasutras is in doubt. Even if it is so it has hardly any direct bearing on the vital system of philosophy preached in the Gita. The absence of even a mention of the great and popular Upanishads in the Gita, works of equal if not higher status as they are claimed to be, is to our mind conclusive evidence of the originality and independence of the Gita.

The Gita and the Upanishads.

We postulate that the Vedas have neither beginning nor end. Yet why should the Upanishads be named Vedanta - the limit of or the ultimate to the Vedas? We know that explanations for this are not wanting. Yet it is a fact that we have assumed the limit of all our Vedantic thought to lie in the Upanishads. The Gita could have powerfully challenged this assumption: But being included in the Prasthanatraya it only helped to support the conclusions of the Upanishads. We do not certainly under-rate the importance of the Upanishads. They are not at present the subject of our study and we need not therefore attempt to appraise them. Our point is that Sanatana Dharma has lost heavily in having used the Upanishads as a touch-stone for testing the supreme philosophy of the Gita. We believe that if the philosophy of the Gita had countered and corrected the Upanishads instead of being eclipsed by them, the history of Sanatana Dharma would have been brighter than it has been. It is true the Upanishads and the Gita pertain to the same field of enquiry. But the claim cannot be allowed that they must on that account agree and not differ in their outlook or conclusions.

The Upanishadic school is not alone in reaping the advantage from a supposed agreement with the teachings of the Gita. Other schools have claimed and enjoyed a similar advantage. The Sankhya and Yoga schools are instances in point. We submit, the Gita is a treatise which shines with its own light. To consider it as dependent on other authoritative works is to do it severe injustice. We have regarded the Gita to be a self-contained and original work and have bumbly attempted to assess the real worth of its independent teachings.

Gita and the Ordinary man.

Let us consider how at present ordinary people are acquainted with the teachings of the Gita. The number of Gita preachers is indeed legion. The great Acharyas of the different schools, their commentators, poets, erudite Vedantic scholars, Yogis, Pouranikas, Logicians Grammarians and others representing the old school; Historians, Orientalists, Critics and Reviewers, Researchers, Pandits from East and West, Sectarians, Freethinkers, Learned men and women, Social Reformers, Swarajists, followers of other religions and others claiming a modern outlook - all of them have been and are at great pains in the good cause of acquainting the ordinary man with the message of the Gita. Obviously the Gita does not own any of the various stand-points of writers referred to above. It has its own view-point which is original, conclusive, supreme and universal. It is all-embracing. It finds a place and an explanation in its own system not only for the diverse view points mentioned above but for others too which may be put forth in the future.

It is remarkable that all the above-mentioned protagonists claim to be guides to the Gita instead of themselves being guided by it. Their object in extolling it, is to show that the Gita accords with their tenets and hence the appreciation and approval which it commands must also be extended to their own views. In the chaotic wrangle of these learned men it is small wonder that the ordinary man becomes confounded and fails to grasp the teaching revealed in the Gita. This promiscuous charging, as it were, to obtain its central meaning has increased confusion instead of yielding the real ultimate truth taught in it.

Every one admits that the Gita is a deep, grand and wonderful work on the science of Adhyatma Vidya. Yet the belief that Vedanta is beyond the reach of the ordinary man and that the Gita which teaches it is best left to the learned is common. Recently modern writers have contended that the Gita is essentially a treatise on practical ethics rather than spiritual speculation; and being satisfied about the propriety of this claim people are now turning to the Gita hoping to be benefitted by its guidance in their lives.

Spiritual delight is not realisation.

Let us pause to enquire what we have gained from the study of Vedanta so far. We should indeed be thankful to the Pandits for popularising the significant terms Vedantic literature abounds in. Those terms have become well-known to ordinary people. But familiarity with these terms is no evidence of the people having grasped their meanings. Doubtless one derives a satisfaction or even a spiritual joy in the course of acquiring this vocabulary and also when using it. Yet we have indeed failed to gauge correctly the worth

of this feeling of satisfaction or joy. Now, the happiness experienced by the mind is more subtle and intense than the satisfaction obtained through the senses. Similarly intellectual happiness is of course always superior to the mental. And that happiness is the highest when realised in an effort to cognise the Atmic (soul) nature. For experiencing this happiness it is not essential that the spiritual principle which the Buddhi visualises should be wholly true. The vision may even be fallacious. Still in its very effort to grasp the principle the Buddhi feels wafted to great heights of happiness and finds satisfaction. The happiness experienced by the Buddhi through such efforts should not be taken as evidence of the grasp of spiritual truth. With the realisation of genuine spiritual truths wonder should cease, doubts must vanish altogether, peace and consequent satisfaction should engross and enlighten all the functions of the Atma, Buddhi mind and the senses and abide in them uninterruptedly. Unless these results follow, the Gita seems to hold that happiness derived by the Buddhi in its intellectual search for spiritual truth, howsoever subtle or ingratiating it may be, can never be testimony to the genuineness of those truths. We do not find among the people such peace or satisfaction in the wake of their present spiritual enlightenment. On the other hand, a mere superficial understanding of the conventional meanings of Vedantic terms has only tended to accentuate their doubts and difficulties. The Buddhi enraptured with the subtleties of fascinating Vedantic terms such as Atma, Brahma, Karma, Jnana, Sanyasa, Yoga, Adhyatma, Adhidaiva, Adhibhuta, Karmavipaka, Nirdwandwa, Trigunatita, Bhakti, Moksha, Kshara and Akshara, Sat and Asat, Pinda and Brahmanda, Purusha and Prakriti, Jivatma

and Paramatma and so on feels that it has grasped the farthest limits of the ultimate reality. Yet it is as far from it as ever. This is evidenced by the fact that the exact significance of these terms is yet undetermined and is giving room for raging controversies among the Pandits themselves. It is clear then that the labours of our Pandits have brought to the people neither real knowledge nor peace.

Why Spiritual Science has failed us.

We cannot be sufficiently grateful to the Pandits and men of learning who preserved and handed down valuable works such as the Shrutis, Smritis and the Puranas and Shastras from generation to generation. They are like treasure troughs of the spiritual experiences of man from the ancient days of spiritual dawn. Yet it is not expedient in the present time to accept without modification the essential purport of these works as interpreted by them. Nor can we hold them alone responsible for the barren result of their endeavours in the spiritual field. Society too has to share the blame because of its non-chalance in the matter. Besides Adhyatma Vidya is ever inevitably wedded to arts such as classics, poetry, logic, literature, Yoga and others. Society has evinced interest in it for the beauty imported into it by these embellishments. Society has not sought Adhyatma Vidya for its own sake. This we may say has also been one of the causes for its having failed us.

In the belief that an acute intellect is essential to understand spiritual principles, people have left it to the seers and Pandits to grasp and explain them. The idea is deep-rooted that Adhyatma Vidya is not accessible except through the seer's vision, the poet's imagination or the dry

sylogistic rules of logic. Adhyatma Vidya has thus become pigeon-holed and we are, without an independent science of it. Every science deserving of the name must be able to establish its own decisive conclusions which should accord with human experience. Nor should it contradict the conclusions arrived at by other sciences. The truths established by it must be exclusively relating to its own subject. In the science which in our day passes under the name of Adhyatma Vidya these characteristics are not to be seen.

Not merely this but the term Adhyatma is understood to mean an investigation of principles which are supersensual and metaphysical. Now, it is not easily possible to find support for such principles in ordinary and common human experiences. Hence the spiritual experiences of extraordinary men of all ages are ran-sacked to build up this science. These experiences are often admittedly contradictory. Yet as these super-men were credited with extra-ordinary capacities and inner visions the contradictions in their conclusions had to be glossed over and these had to be honoured and accepted as true realisations. But as it is obviously inconsistent to admit contradictory experiences however sacrosanct, as essential truths these were termed "Matas" or schools of thought. At present the babel of clamour set up by these different schools goes by the name "Adhyatma." They are venerated as systems of truth. Yet, after all, they are not eternal truths. At best they are supreme achievements of imaginative mysticism. They may be called sciences by their votaries but they can never attain to the heights of knowledge to be really called sciences. The science of Adhyatma to be exact and genuine must not

deny but admit the reality of external phenomena of life. It should explain clearly their relation to the spiritual principles and laws so as to be understandable by the ordinary man. Its conclusions must be universal and eternal in their appeal. It must concern itself in its investigations not with one half of man's nature such as the spiritual but the whole of it. In our humble opinion such a genuine science of Adhyatma has not been realised yet. We have longed and sought for it and have found that the Gita viewed from a new angle presents a correct picture of the real science of Adhyatma. We have ventured to submit the result of our humble investigations to the judgment of our readers.

Doubts on the threshold.

As we enter on a critical study of the Gita doubts crowd in upon us. Is it an independent treatise or only an episode in the Mahabharata story? If it is an independent work who is its author? Why is it a part of the Mahabharata which is avowedly the creation of Sri Vyasa? Is Sri Krishna who expounds its philosophy a historical personage or a character created by Sri Vyasa? If the former what about his parentage, clan and Gotra? How far is it probable that Sri Vyasa, the author of Mahabharata, was himself Sri Krishna of the Gita? If not which of the many historical personages of that age who went by the name of Krishna taught us the philosophy in this great work? Could the great war which was the immediate cause of the birth of the Gita have been a historical fact? An episode such as the display of His universal form by Sri Krishna to Arjuna occurs in the body of the Gita; does this not seem improbable?

FOURTEEN

Are there interpolations in the Gita? If so which are they? - What might be the number of verses in the original Gita? What was the basic idea which the original verses embodied? Which are the antecedent works and schools of thought which the Gita in its present form follows or subscribes to? Many verses in the Gita are adapted into it from the Upanishads; why not we conclude from this that the Gita follows the Upanishads? In the Mahabharata the Gita is mentioned quite often, and verses from the Gita are repeatedly copied into it. Why not then assume that the Gita is an extension of the philosophy of the Mahabharata? Yoga is the main theme taught in the Gita. The Yoga of Patanjala has been unmistakably mentioned in it. Similarly there is mention of Sankhya. May it be that the Gita is a handbook of the twin sciences of Yoga and Sankhya? It is obvious from the evidence of their traditional history that the Gita and the Bhagavatadharma are the off-spring of one and the same school. The Gita must, therefore, be a treatise of Bhagavatadharma! There is some semblance of reason for all these schools claiming the Gita as their own. But without the vestige of any reason other schools of thought, such as Advaita, Dvaita, Sanyasa, Ethics, Politics, each of these lays its own claim to the Gita as the interpreter of its special philosophy. What is one to think of the Gita in this conflict of claims? Had any other work but the Gita been enmeshed in such a conflict of theories it would have been discarded as unworthy of notice. But why does the Gita gain in importance and reputation inspite of this dubious situation?

Our new outlook.

There is no end to questions of the kind indicated above. It is usual to discuss them elaborately setting out the pros and cons of opposing conclusions. These discussions have served no useful purpose. They have led to no final conclusion. Nor is there hope of any better results in the future. We do not therefore propose to discuss any of these issues at length here, but will indicate our views when an occasion to do so arises in the course of our study.

To our mind it is quite unnecessary to consider these objections in order to get at the core of the teaching in the Gita. We propose to investigate the worth of the philosophy taught in the Gita on its intrinsic merits. We will not pause to consider the historicity of Sri Vyasa or the Mahabharata or of the personality of Sri Krishna who has himself preached the Gita. Even if these personalities are proved to be imaginary we do not believe the philosophy embodied in the Gita suffers in the least on that account. We propose however to accept one postulate found in the Gita to facilitate our inquiry. The Gita is unique in one particular and this is not to be found in any other work of Vedanta literature. Other authors of Vedanta literature have but recorded their own experiences. But the author of the Gita claims that He is the creator of the universe. We will not deny Him this claim on historic grounds or probabilities. For the purpose of our inquiry we concede this claim. We are not blind devotees. If Sri Krishna's personality and his philosophy in the Gita do not justify this lofty claim it does not affect our study. But if assuming the postulate we have mentioned above it is rationally possible to get at the real worth of that philosophy we shall endeavour to assess it. We

their own Supreme ideal of Godhood in places where the name Sri Krishna appears in the Gita, they will easily appreciate the unique knowledge about Adhyatma and Jnana-Vijnana in respect of creation, contained in it. It will then deserve to serve as the basis of that universal religion for which the world is athirst. We hope the study of the Gita from the new angle which is presented here will help the evolution of Sanatana Dharma to its highest potential.

The Mahabharata and the First Principle of creation.

It is essential to grasp the supreme status of the author of the Gita, as revealed by Him in it, to be able thoroughly to enter into the heart of His teaching. The people of Bharatavarsha have fully acknowledged this. We have already stated that we do not propose to discuss the historical relationship of the Gita and the Mahabharata. But the evidence of the latter regarding the author of the Gita being also the Supreme Soul and the creator of the universe is too important to be ignored. The dynastic history of the Kouravas and the Pandavas is the subject matter of the Mahabharata. The Kouravas figure in it to bring into relief the virtuous life of the Pandavas. Similarly, the Pandavas are there to add lustre to the greatness of Sri Krishna and to make it known to the world. The vast extent of the Mahabharata, its complexities, the delineations of its great characters, its episodes small or big moving us to pity or rage - all these are introduced in it on purpose to declare and present to the world Sri Krishna as the Supreme Soul, as the Highest among gods and as the Power that moves the entire world. Bhagavan Vyasa, the author of the Mahabharata and the other great personalities depicted by him,

emphatically proclaimed that they knew not the limit of Sri Krishna's greatness, that, in fact, no one was capable of entirely comprehending it. This faith had sunk deep in the hearts of the people of Bharatavarsha that the Supreme Soul who is the Overlord of the worlds had assumed human form and was in their midst as Sri Krishna to interest Himself in their weal and woes and to see to the fruition of the divine destiny of their lives.

The strength of this abiding faith could be gauged from the fact that Bhagavan Sri Vyasa devoted the whole of the Great Epic to sing the deeds of that Supreme personality. We should not judge this ardent faith of theirs from our present day standards. We should not disregard their puissant faith in the manifestation of the Lord of the universe, in assessing the worth of the spiritual, religious, moral and social greatness attained by the people of Bharatavarsha of those times. For, 'anything that was essentially false and spurious could only be absurd and unfruitful, never beautiful and inspiring.'

In trying to fathom the meaning of the teachings of such a unique personality, it is better indeed to enter into the spirit of the utterances and dive deep to find their full import, than to infer them from the sayings of other personages however eminent. It must surely have something more to inform us than the Vedas, the Upanishads and the Brahmasutras. These documents are human, the Gita is divine.

Is the Gita a second-hand purveyor?

We have closely examined the question of the indebtedness of the Gita to earlier works. It has borrowed

have therefore assumed in our study of the Gita that Sri Krishna is the 'Divine Personality' 'the Supreme Atma' so as to subserve our purpose of the search for truth and would request the reader to kindly bear with us.

God a principle.

If the author of the Gita is perceived not as a personality but as a principle it will greatly facilitate our study of the science of the soul. All agree that God is one, yet religions set up in His name are innumerable. Religions which set out to declare and demonstrate the oneness of God have failed to assimilate other religions and have stood out as their rivals. If the Power which projected the world tells us how and where to seek for It or discloses the manner in which It has been planned and put forth, we ought to accept gratefully such help in our search for a solution of the riddle of creation. This will eliminate all jealousy and competition between so called religions. Sri Krishna has done this in the Gita. We should therefore forget in our study the human personality of Sri Krishna who taught the Gita and consider only the universal creative principle which expresses itself through that personality.

The Gita insists on our knowing the Lord Sri Krishna "in principle" (Tatvataha). This should not be understood to mean "in essence" which is the stand-point of the Upanishads, not of the Gita. Once we accept the Upanishadic interpretation we proceed as a matter of course to investigate the essential part of creation and exclude the 'non-essential'. This results in systems of philosophy of negation of many shades and colours. The Gita does not speak of the essential and non-essential in

creation as different. Also it insists on the truth that the Lord is equally present everywhere in the non-essential as well as in the essential (6-31, 13-26, 28).

If the Lord should be known in principle, what are these principles, which one must know about Him? According to the Gita they are (1) that He is the Purushottama - the Overlord and the Supreme Enjoyer of His own creation (5-29; 9-24), (2) that the creation is put forth by Him for His own purpose of enjoyment according to His own perfect design and is presided over by Him (9-10, 11), (3) that He is the friend and benefactor of every being in His own creation (5-29). To know Him as such is to achieve salvation through peace—the only way it can ever be achieved.

Sri Krishna's personality has given sustenance to the Sanatana Dharma through the ages and can do so ever more. But this purely emotional appeal is not enough in our scientific age. We should consider His personality as the embodiment of the universal creative principle, which in the Gita It claims to be. Such an ideological conception will enhance the worth of the personality of Sri Krishna and will not lower it. Sanatana Dharma will on this account acquire a new vitality and regain its true Sanatana character which at present exists only in name.

The need for a universal religion is being felt increasingly day by day. It is now high time that the Sanatana Dharma broadens its outlook in this manner and accommodates all other religions within itself by finding for them all an interpretation at once scientific, philosophical and based on eternal verities in every detail.

The key to this achievement lies in the Bhagavadgita. Men of all religions may read it. If they will only substitute

their own Supreme ideal of Godhood in places where the name Sri Krishna appears in the Gita, they will easily appreciate the unique knowledge about Adhyatma and Jnana-Vijnana in respect of creation, contained in it. It will then deserve to serve as the basis of that universal religion for which the world is athirst. We hope the study of the Gita from the new angle which is presented here will help the evolution of Sanatana Dharma to its highest potential.

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descriptive or figurative phrases and sometimes moral or spiritual sayings then in vogue. There is not a single verse in the whole collection which sets forth or suggests the independent system of philosophy peculiar to the Gita. Those who will critically examine these verses will be convinced of the truth of our statement. No elaborate discussion of the verses is necessary here. It is, of course, not possible to convince those who have prejudged the issue. It is also very important to note that in most cases words which are found in other schools of thought and works have been used in the Gita to inculcate new ideas, that is, words and phrases adopted in the Gita from the Upanishads are intended to support tenets peculiar to the Gita. Buddhi Yoga, Karma Yoga, Brahma Yoga are principles germane to the Gita philosophy as also the ideas of Bhakti, Purushottama, Purushatraya, Adhyatma, Vyavasaya, Vyabhichara, Daivasura Sampat, etc. Though the Upanishads and the Gita are works pertaining to the same subject their ways of approach to it run on parallel lines. It is not proper to infer the dependence of the Gita on them. It is also clear that when adopting words, phrases or verses from other works the Gita very significantly introduces a variation in their import which is really of great consequence. Even from these variations its new outlook and the supreme sublimity of its philosophy become markedly apparent (2-45, 8-6; 3-42; 15-6).

To understand it, be in tune with the Gita.

Sri Krishna has fully opened His heart and has explained His plan of creation unreservedly in the eighteen chapters of the Gita. Rather than blame Sri Krishna's

explanations as inadequate or abstruse it were far better that we look for the cause of this in our failure to understand His point of view and make a fresh effort to do so. That Sri Krishna's utterances in the Gita were designed by Him to be enigmatic seems impossible. Arjuna's powers of understanding were normal. This is evident from the questions he put to Sri Krishna. The Gita was easily and fully grasped by him. Why then should it not be equally clear to us? If we could study the Gita with a love for Sri Krishna as full and faithful as Arjuna's and attempt to follow Sri Krishna along the path along which He led Arjuna and get to the core of the teaching it will indeed be as clear to us as it was to him. Unless we thus come to be in tune with Sri Krishna, the Overlord, it will not be possible for us to grasp the secret of the Gita. It will not do to look upon Sri Krishna merely as a human personality (9-11). We need not, indeed, conceive Him in the four-armed divine form. To understand Him "in principle" (Tatvataha) as already explained, is to understand Him rightly (18-55). He taught the Gita that people may so understand Him "in principle." Rousing Arjuna to fight was not the main objective (18-59). Arjuna's despondency and doubts vanished because he grasped Sri Krishna's greatness "in principle", not because of Sri Krishna's eloquent exposition (10-12, 18). Those who would understand the Gita in its real significance must try similarly to understand its author - Sri Krishna "in principle". To know a personality "in principle" is to know its inward nature, its status, powers and capacities (4-9). We shall now proceed to study the personality of Sri Krishna "in principle" as presented in the Gita,

The Adhyatmic horizon :

Creation had a beginning. That it should also have a cause is universally accepted. But doubts have been raised as to whether such a cause would be conscient or inconscient or whether it is capable of a will in its workings. In the Vedantic school the cause of creation has been called the Atma (Soul). Every one who sets himself to think about creation and its cause has ultimately to postulate this principle of the Soul or something akin to it with a different name. The thoughts and conclusions of the Vedantic schools were far far in advance of other philosophic schools in their postulations about this principle of the Soul. We will presently try to study and understand them.

Vedanta has investigated the basic nature of the whole of creation with surpassing thoroughness and has arrived at the conclusion that the Soul principle underlying it is alone real and ultimate. All credit is certainly due to Vedanta for this great and profoundly important discovery. It is evident that in their investigations Vedantins were virtually aided by their innate intuitional capacity. That philosophers of other nations have postulated principles akin to the soul is also due to intuition only. The Vedantists have succeeded in supporting their conclusions with a fund of sublime reasoning which is creditable to their intellectual subtlety and which has brought the Soul theory within the pale of logic and human convictions. They have also striven to prove that this Soul principle is one without a second in all creation. This, to our mind, is the reason why Vedanta has been accorded special recognition by thinkers throughout the world.

Through intuition - not through intellectual ingenuity.

Having discovered the great truth that the Soul principle is one in all creation, the Vedantists misapprehended the cause of their success which they thought was due to logic and skilful investigations. They lost sight of the power of intuition innate in them and the way in which it worked and helped them in their endeavour. Logic can satisfy the inquirer about the relation between matter and spirit. But beyond this it cannot go. This is why Vedanta has tenaciously clung to its one and only discovery and is engaged all along in finding new arguments to defend it as often as it is assailed.

It is not possible to visualise the ultimate truth regarding the origin of Matter and Spirit and their relation by this method of intellectual investigation. Man to-day aspires to know the relation between Matter and Spirit in every detail and in all its aspects. He even craves to probe the source and reality of the Emotional in nature which apparently exalts even the spiritual. What is Bhakti—devotion? Where is its source? The aspiration in man to know God—is this natural or adventitious? If it is the latter why does it avail everywhere as if it is natural? If the former why is man unable to probe down to the basis of this reality? Whence the power of love and hate between individuals? What is love? What is it that elevates or degrades it and why? Father, mother, children, relations—whence the force of attachment in these relations? Can this be an affection of the mental nature only? Man is athirst to know the inward reality of these and of many other similar problems which torment him. That the intellectual method which Vedanta has followed is inadequate to resolve these doubts is admitted by all except the Vedantists.

Intuition is the way to Vedanta.

The Gita exposes this defect in the Vedantic method of investigation and stimulates the power of intuition for a more fruitful enquiry. The Gita does not say that this power of intuition is a special attribute of only Mahatmas. This is not according to the Gita, the supersensual direct vision (Aparoksha Jnana) believed to be gifted to Seers or Yogis. Neither is it the power of direct realisation (Sakshatkara) by an inner sense said to be found in Vibhuti Purushas or Master-Mystics. Intuition is an attribute of the common human nature found more or less latent in man but easily revived in him by conscious effort. The Gita has also pointed out the straight and easy way to attain it. In man it is the function of the intellect to take cognisance of impulses transmitted to it from the soul nature. It is this power inherent in the intellect which is called intuition. This is wellnigh lost in the ordinary man but is easily recoverable. The capacity for righteous faith in man—howsoever feeble—is the seed from which intuitional power grows. If this faith is well nurtured it develops and ripens and is seen as Bhakti or Vijnana or Yoga in later stages. By its fervid appeal to the intuitional faith in man, the Gita not only resolves all his doubts about creation (7-2), but also brings all its explanations within the grasp of the ordinary reasoning intellect. In this process, however, unlike Vedanta which proceeds from the base towards the crown—from Matter towards Spirit—the Gita descends from the top to the base. Creation is not without its author. He is neither the sentient nor the insentient. He is beyond both. He is the unexpressed Soul and yet He engrosses and contains all that is expressed (10-20). He is not the one

incapable of a will. This creation is a ripple of His absolute will (Maya), which scintillates in His mind (10-6). He it is who is expressed in the form of the universal projection. He is the one who takes birth in definite forms from age to age in this His own creation. He is the Purusha (the Enjoyer)—the Purushottama. He is Sri Krishna in human form who taught the Gita to Arjuna!

The Gita speaks of intuition as Shraddha.

Man is made to exist as an animal but to live as a soul. Intuition is an attribute of the human soul, reflected in the intellect, which he may choose to conserve or lose. To conserve it is to be humanly divine (Adhidaiva). To lose it is to degrade himself (Adhibuta). That a person acclaims or denies Sri Krishna or the Godhead in creation is, according to the Gita (3-31, 32), entirely due to the tendency (Prakriti) inborn in him. To those without intuition—Shraddha—who in consequence do not accept Him as the Purushottama—the Supreme, the Gita has no advice to offer. It holds that this state too is a stage in the course of the soul's evolution which is best left to be remedied by the reactions it produces (3-26). But accepting Sri Krishna as the author of creation it is unfair to approach His explanations of the actual manner and method of creation with unbelief. He has given these explanations in the Gita so as to satisfy our intellect also. But they cannot be understood by mere logic. The process of intellectual reasoning, according to the Gita, is complete only when aided by intuition (4-39). The Gita therefore appeals to Shraddha as well as Buddhi. If, however, we eschew intuition altogether and merely rely on logic the riddle of creation will remain unsolved for ever. This will

harm the individual and not certainly the Gita or Sri Krishna. The Supreme Lord of creation who is a friend to all (5-29) is sore when this happens because sin grows apace where ignorance rules. And He descends into birth that He may succour the good and destroy the wicked (4-3). In one of such births—as the Lord Sri Krishna—He has through Arjuna explained to mankind clearly and completely the whole truth about His manner and method of creation. Blessed are they that correctly grasp the teaching—like Arjuna!

Faultless method of interpreting Verses.

We have explained that the intellect unsupported by Shraddha (faith) can never comprehend Adhyatmic knowledge. We will now point out some of the common erroneous methods adopted in interpreting verses. Dictionaries are relied upon for meanings of technical words used in the Gita in a sense peculiar to itself. Or meanings which these words have in Vedantic literature are fastened on to them here. When these interpretations fail to serve the writer's views other authorities are usually advanced; or finally intricacies of grammar are employed to extract from these words the sense desired. One does wish that all this effort had proved adequate to give a meaning of the verses clear enough for general acceptance; but it does not. Indeed it has resulted in creating differences among the Pandits and in emphasising them to the extent that the Gita which has achieved a unique distinction in the world for its many excellences has gained equal notoriety for the obscurity of many of its words and verses. The style of the Gita is exceedingly simple and easy. It is lucid and attractive to all—to the young and old, men

and women. We should therefore consider seriously why many of the verses are said to be obscure in meaning. Surely this confusion did not exist in Sri Krishna's mind when He delivered the teaching. Arjuna who became enlightened after listening to the teaching had no misgivings left in his mind about the meaning of verses or words. Why should they be obscure to us and leave us in doubt? This is because Sri Krishna has given a new significance to all the terms used in Vedantic literature when adopting them and we have failed to take note of this change in connotation. In order to impress on Arjuna this new significance, both the new and old meanings of the terms have been discussed by Sri Krishna in the Gita and in consequence Arjuna clearly realised the difference indicated. This is why technical terms and often entire verses in the Gita convey a subtle and deep philosophic meaning which they do not bear in their ordinary sense. Attempts to interpret such technical words by reference to dictionaries or otherwise have rendered the Gita unintelligible. If, however, we look into the Gita itself for the meanings of such technical words, all obscurity disappears and their sense everywhere becomes clear. As this is the case with almost all the technical words occurring in the Gita, it would be better for readers to acquaint themselves with Sri Krishna's point of view from our study of them in this work (Buddhi Yoga). We will however discuss here by way of illustration a couple of words.

Atma and Purusha.

Let us consider the distinction which the Gita makes in the meaning of these words. In the Gita the term Purusha does not always denote the sense conveyed by the term Atma,

Seers, the Yogis, the Paramahansas, the Omniscients, the Mystics, the founders of religion and religious schools, these personalities of exceptional capacities are considered the best among men—Purushottamas. But this is not and cannot be the view of the Gita. There is according to the Gita but one and only Individual (10-14) in the whole of creation who is the Purushottama. He created the universe and remains its absolute Lord unto eternity. The Jeeva may progress far and achieve the highest status possible. But he can never aspire to be the Purushottama of the Gita. Because the powers and prerogatives of the Purushottama are placed beyond the reach of the Jivabhuta and even the Brahma. The characteristics of this Overlord Personality and all aspects of His powers and prerogatives have been exhaustively explained in the Gita. This is not the place to discuss them at length. Our object here is merely to indicate the point. We beg of our readers to examine critically our exposition of this aspect in the following pages.

To convey to the reader the importance of this distinction in the Gita between the terms Atma and Purusha we refer here to one aspect of it. The Gita holds that the Purushottama who came into being by a transformation of the supreme Atmic principle is the creator of this universe and not the supreme Atmic principle itself. It is for this reason that the Purushottama is assigned the sovereign place in the Gita which is denied to the supreme Atmic principle. All beings—Jeevabhuta individualities expressed in creation are enjoined to seek this Purushottama and are warned that attempts to go after the inconceivable and the unexpressed Atmic principle is beset with great trouble and suffering

the Purushottama (4-35 ; 5-7 ; 6-18, 20, 29, 32 ; 9-5 ; 13-24 ; 15-11).

3. When speaking of Adhyatma Bhava, Yogabhava, Vijnana, state of harmony, equality and so on or the absence of these it means the Jiva or his Atmic nature (2-43, 55 ; 3-17 ; 4-38, 40 ; 5-7, 21 ; 6-5, 7, 8, 20, 29, 47 ; 9-26, 28 ; 13-24 ; 15-11).
4. When referring to its purity it means the Buddhi (5-7, 11, 25).
5. When speaking of its being conquered or subjugated or of its control or ignorance it means the mind or the senses (2-64 ; 3-43, 5-7, 25, 6-5, 7, 10, 14).

Outline of the Gita philosophy.

Sri Krishna is the supremest Soul principle (10-20). He transforms Himself into the Purushottama (the Supreme Enjoyer and Overlord), by His absolute desire (Maya) and by His inherent power to do so (10-2, 3). That is to say, by means of His inherent capacity He wills and sets out to realise happiness in a particular manner. Simultaneously with His transformation into the Purushottama the principle of Karma in creation is set in motion. For the principle of Karma is the will to attain happiness and the volitional capacity to realise it (8-3). The will to derive happiness belongs to the Purusha nature and the capacity to produce and realise such happiness constitutes the Prakriti (13-20). Both these expressions of the principle of Karma have their source in the Supreme Purusha in the very beginning. On becoming the Supreme Purusha the happiness which He wills for Himself is to be the supreme Overlord (9-24 ; 5-29).

He is the Atmic principle—the One without a second. He transforms Himself into the Purushottama and yet remains the One without a second. How can He become the supreme Overlord? Where are His subjects over whom He can claim to be the Overlord? It is in the nature of the invariable Karmic principle—as soon as the desire for happiness awakens in the Purusha, the other Prakritic half simultaneously moves towards realising it. The Supreme Purusha accordingly so activates His Prakritic function that it provides the happiness He has willed to achieve (7-4, 5; 9-7, 8; 14-3, 4). A particle of His Atmic being is imbued with the capacity to achieve the result He desires and is appointed to produce it (10-42). This particle of the Supreme Purusha imbued with full Prakritic competence to carry out His will is called the Brahma (3-15).

Though thus replete with the Prakritic tendency this particle of the Supreme Purusha (Brahma) partakes of His Purusha nature also. Bound as it is to fulfil the purpose of the Supreme Purusha, the Purusha nature of this particle is not independent. It has to be entirely subordinate and fulfil the purpose of the Supreme Purusha. Because its existence is thus qualified and conditioned for the purpose of the Divine its nature is called Sat. Because he is a Purusha, it goes without saying that he is imbued with the desire for happiness. But he will not seek for this happiness except in the discharge of the particular function for which he was brought into being. The happiness which he thus derives in fulfilling that specific function is called Ananda. He is ever pointedly intent on performing Yajna for the Supreme Purusha and he derives his happiness from this single purpose. His self-consciousness which is

thus singly devoted is known as Chit. This Chit nature of the Brahma is what is termed in the Gita, Adhyatma, (8-3) Atmic intentness on the Supreme Purusha. As he is next only below the Purushottama and above all other beings put forth by him the Brahma is called the Kutastha Purusha. He is supreme among Purushas with the Adhyatmic trend. In this lies the distinction between the Brahma and the Purushottama in the Gita.

How can the desire of the Supreme Purusha for Overlordship be satisfied with creating Brahma alone? A macrocosmic creation for the purpose of realising His Overlordship is His objective. Aphorisms may tell us to be satisfied with an only off-spring well blessed and well endowed. But the Brahma alone though faultless and faithful cannot satisfy the hunger of the Supreme for Overlordship. The Brahma must bring forth beings in further evolution (3-10). Worlds and the universal endeavour such as we see around us must issue forth from him (14-3, 4). Therefore the Brahma is appointed to bring the creation into being and sustain it in action as we see it. That is his sole duty to the Supreme Purusha. It is not enough for him to satisfy the Supreme by his own steadfast loyalty and unfailing attention. He should undertake the projection of the Worlds in a spirit of (Yajna) dedication to the Purushottama and offer it to Him (3-15).

How does the Brahma project the worlds out of himself? The Brahma has derived from the Supreme Purusha a prakritic nature impregnated with the principle of Karma in the same way as he derived his Purusha nature. Every Atmic being in creation howsoever small or great must

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be imbued with the Prakritic and Purusha natures. For these are ever united with each other and cannot be found apart. The *Brahma* produces this creation out of himself by contriving a further evolution in his Prakritic nature.

Though the Prakritic nature abides in both the *Brahma* and the Supreme *Purusha* its powers of evolution have been only partially but not fully expressed in them. Its expression becomes complete in the course of creation which proceeds from the *Brahma*. Prakriti consists of the following capacities or powers. *Buddhi*, *Ego*, *Mind*, and the five elemental principles. All these together are known as the eightfold Prakriti in the *Gita* (7-4). Besides these eight elements the three *Gunas* or qualities, namely *Satva*, *Rajas* and *Tamas* (14-5) are inherent in Prakriti. The play of these three *Gunas* and eight capacities is called *Samsriti* or *Samsara* of Prakriti - the path of the progress of cosmic evolution.

Though for the purpose of investigation we conceive and consider the *Purusha* and *Prakriti* as different entities, as we have said above, without the *Purusha* the *Prakriti* can neither exist nor act. In the *Gita* three such *Purushas* who set the *Prakriti* to play have been mentioned and these have been classed into two categories, namely the *Kshara* and *Akshara*. The Supreme *Purusha* is known as *Akshara*; so is the *Brahma* who is the *Kutastha Purusha*. The *Akshara* nature of both these is not quite the same—a difference in degree exists. The *Purushottama* is known as the *Uttama* or the most supreme *Akshara*. The *Brahma* though supreme (8-3) is still the intermediate *Akshara* (15-18). All *Purushas* have been ordained for a particular *Ihava* or attitude. The *Bhava* of the Supreme *Purusha* towards creation is known in

the Gita as the Yoga Bhava (10-7). Though He is above creation He regards it with a sense of intense personal interest—He feels that it is His own. He will never be remiss in this interest in creation (3-33, 34) and because of this infallibility in His attitude He is known as the Akshara. The ordained Bhava of the second Purusha, namely Brahma, is spoken of in the Gita as Adhyatma. As the Brahma is intent on the Supreme Purusha not only in his activities but in his very being, his Bhava—regard—for the Supreme is spoken of as Adhyatma in the Gita. He is never remiss in this his ordained attitude and is therefore also known as Akshara. Thus both the Purushottama and Brahma are Akshara, that is to say, entities that are infallible in their attitudes. But the third Purusha who stands in a different category is called in the Gita as Kshara. Who could this be? How does he come to be Kshara? We shall presently consider these questions.

It is hardly necessary to remark that the submission, the intentness, the dutiful regard—Adhyatma, and the spirit of sacrifice—Yajna which the Brahma yields to the Purushottama are absolutely faultless. There is the utmost plenitude of devotion in them. Yet these attitudes are undoubtedly devoid of action or activity. The Adhyatma Bhava which the Supreme desires to receive from His creation is not certainly meant to be devoid of Karma. His motive in creation is to derive through Brahma a harvest of activity and action dedicated to Himself in a spirit of Adhyatma. This is called Yajna in the Gita. To this end, then, Brahma has to proceed with the course of further evolution from himself so that he may provide the Supreme with the multitude of subjects in creation to fulfil His

Overlordship and through them to produce the harvest of Yoga (devotion) and Yajna (dedicated activity) and Tapa (Sacrifice) for which He is eager. The Purusha (soul) whom the Brahma projects out of himself to achieve this end is the one who is called the Kshara.

The Purushottama created the Brahma out of Himself. Similarly, the Brahma utilises a particle of his being to put forth this creation. The creation he is to bring into being must subserve the purpose of the Supreme Purusha, which is to derive Yajna through an endless process of cosmic activity. A particle of himself which stands in utter regard of the Supreme in Satvic beautytude can never achieve this result. Its equilibrium must be disturbed. This is not however possible by transforming his Purusha nature which is invariably Adhyatmic. The Brahma has, therefore to achieve this by the Prakritie nature of his particle. To this end the Brahma utilises by preference the Rajoguna among the Gunas and the Ego principle among the Antahkaranas both eminently suitable for producing Yajna through activity. He sets a particle of his own Purusha nature to rule over the play of these conjointly with the other remaining principles of Prakriti. This Purusha particle thus enmeshed in Ahankara (Ego-sense) expresses itself as the multitude of Jeevas in creation. It is overflowing with an urge to Rajasic Activity and becomes the constituent means for cosmic manifestation. The Sat nature of the Brahma expresses itself in the Jiva as Buddhi and his Anand as Manas. In further evolution from Manas issue forth the five senses of perception and activity and the expression of Prakritic evolution becomes complete in him. Thus involved in the play of Prakritic activity due to a divine dispensation—

Maya (7-14)—this Purusha entity is drawn by the force of his Adhyatmic nature in one direction and at the same time powerfully attracted by the Prakritic influence of the Antahkaranas in the opposite direction (5-16, 17). The Gita tirelessly affirms in all solemnity that the Jiva 'Purushas are dependent and helpless (9-8); that they are subjected to the Prakritic play (3-27); that Jnana is overlaid with Ajnana in them; that they are the sport of a divine dispensation (Yadruchcha or Maya 4-22; 7-13, 14). If in the struggle entailed in him by these opposing influences the Jiva Purusha fails to stand firm and persevere in preserving his Adhyatmic consciousness he is enveloped in the darkness of the Prakritic play in him and immersed in the sorrows which follow. He is called a Kshara Purusha because of this fallibility in him.

The Jiva need hardly bemoan this inferior status or despair of himself on that account. It is true he is not born in the Akshara status like the Purushottama and the Brahma. Yet he is privileged to secure that very Akshara status easily and quickly by a supreme effort of his will. The Gita proclaims this freedom for him (6-8, 9-31). It assures him that the effort required of him to this end is easy, that such effort is innate in his very constitution (9-2). He can easily attain the Brahmi Sthiti by such effort (6-28). Even when wallowing in Prakritic ignorance, he is in the Brahma. For everything that exists as a part of or particle in creation is in the Brahma and cannot possibly remain outside of him (13-30). It is harmful to the Jiva to remain in the Brahma in a state of Ayoga (apostacy) and sense-engrossed. The proper condition for man in the Brahma is fully to realise his intrinsic Atmic nature—to be Atmavan,

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to stand in a state of Adhyatma and to find his equilibrium in Nityasatva (2-45). When he attains this condition in the Brahma no sin can touch him. Howsoever he may act he remains faultless like the Brahma and the Purushottama; he achieves endless bliss by dint of Adhyatma and becomes eternally free.

It is true that a description of the process by which the fallible Jivabhuta Kshara Purusha comes to be, in such connected detail as we have set forth above, is not to be found in the Gita. It has only mentioned principles unconnectedly. Explanations in it are very concise. Yet if these principles are clearly grasped and co-ordinated our presentation of them will, we believe, be found quite convincing.

We shall now trace the relation between the conscient (Chit) and inconscient (Achit), the witness and the witnessed, in creation in the light of processes we have detailed above, as the Gita purports to explain them. For, the theories about the genesis of creation propounded in the Gita, as we have described them, stand or fall by the rational explanation they convey regarding these relations.

It can be easily gleaned from the Gita that all individual entities in existence whether conscient or inconscient, mobile or immobile are manifestations of the Jivabhuta (Kshara) principle. Let us see how. The Prakrit principle in creation has been stated to be eight-fold and is ever united with the Purusha. Of these the principle of Ahankar is present everywhere and is the sole cause of the omnipresent sense of individuality. Each of the other seven principles of Prakriti becomes adventitiously predominant in conjunction with the others in varying degrees and is forced by the three.

Gunas of Prakṛiti into diverse manifestations. Thus emanate from each particular principle myriads of forms and qualities, though apparently different yet partaking of the attributes of the original. The principle of Buddhi, first of the series, in unison with the remaining six expresses intellectual capacities in the being it forms. Mind the second principle jointly with the five elemental principles implied in it and the principle of Buddhi superior to it begets individualities with accentuated mental capacities. An avidity for sensual satisfaction which is born of the mind is characteristic of these individuals. Lower down in this scale occurs the province of elemental beings. Space, Air, Fire, Water and Earth—each of these five elemental principles, covertly imbued with the remaining seven principles bring into being the particular material (Bhoutic) element which its name connotes. In this manner all beings in creation, from the minutest iota of material existence to man the intellectual individual, are formed of the Jvabhuta individualities which spring in and from Brahma (13-26). Our purpose in outlining these processes here is merely to indicate the most rational probabilities. It is obviously impossible in this way to trace the beings and becomings of individualities in their varied course of evolution, nor is it necessary to do so. If we grasp the broad outlines of the processes, it should not be difficult to surmise with fair satisfaction the mode of progress undergone in each case. To know every case in every detail from beginning to end is possible for the Overlord alone (7-26) who for His own purpose created the worlds and who is present in the heart of every being as the Kshetrajna (Overlord) and Adhiyajna (the sole Enjoyer). This can never be possible to others (4-5 ; 7-26). —

We have yet to discuss one other question connected with Vedanta, namely the question what becomes of the individual soul after death. The common man turns to Vedanta because of his anxiety in this regard. We know that every religion has laid down its own plan of life here and holds out promise of a happy hereafter to those who follow the plan. But we do not find any mention of any of these plans in the Gita. The Gita speaks of life after death, not in any place of abode but of a state of happiness or sorrow for the Jivabhuta. The Gita has only a single statement about the after life. To those who have attained Brahmi status or Buddhi Yoga Yukta state—there is no bondage of Karma and consequent experiences either good or bad in their life after death (18-12). The Gita merely suggests that they are free from all care and are ever happy in the hereafter even as they are here. To those who are Ayukta—devoid of Buddhi Yoga, who engage in action with an attachment to its fruit, the life after death, the Gita opines, is meant to reap the fruit of the good or bad actions they have conserved in life. The conduct prescribed in the Adhyatma Shastra of the Gita for the attainment of Shreya in the hereafter is very briefly stated. No deeds of atonement, no ostentatious ceremonies, no castles of imagination are prescribed in it. To abjure Kama, Krodha and Lobha—desire, anger and lust—the three gateways to hell, to become fearless, and with all the might of one's Atmic, Boudhic, mental and sensual natures to put faith in the Purushottama—or even without such faith—to perform Satvic Niyata Karmas—Yajna, Dana and Tapas, this is the Gita way. We do not know another scripture which lays down a code of spiritual conduct at once so simple yet so thoroughly and

profoundly based on sublime philosophical tenets, so easy and yet so effective.

The Gita and schools of devotion.

We have so far discussed the outline of the Gita teaching from the point of view of those who look for close and critical Vedantic theories in it. But among its devotees there are others who look up to it for guidance in the path of devotion only. We shall now discuss its tenets from their point of view as well. They are devotees. With them devotion is almost second nature. They have felt the potency of devotional life and experienced its blissfulness. They have reaped their harvest of joy and weal, worldly as well as spiritual and are filled with their experience. No wonder they believe devotion to be the true path and give only a secondary place to the schools of Jnana and Karma. Among the cultured are many who follow this path. And as the Gita lays down (9-32) that the path of devotion is suitable, sufficient and fruitful for women, Vaisyas and Sudras they also belong to this school. Thus of what use can our discussions of Gita philosophy be to these who exclusively follow the path of devotion?

Means of worship such as Music, Bhaj ns, Kirtans, Kalakshepams, Japams, and worship of manifold symbols have captured the imagination of the people and are in vogue. But devotees appear too unwilling to advance beyond these simple and pleasant modes of worship. It must be due to a realisation of the inadequacy of Bhakti (devotion) for Mukti (salvation) involved in such forms of worship that the controversy regarding Bhakti being blended with either Jnana or Karma evidently arose. We do not propose to

examine here the respective merits of these two, viz., devotion by way of Karma or devotion by way of Jnana. The Bhakti cult and its ninefold forms of worship are also well known. Devotees now consider the methods of this cult as the limit of the potentiality of Bhakti and its final culmination. But the forms of devotion of this cult are not to be found in the Gita. The philosophy of Bhakti taught in it has a characteristic of its own. We shall discuss it presently to know the short-comings of present day Bhakti schools.

To say merely that Bhakti is taught in the Gita will not be enough. Bhakti is the whole burden of the Gita teaching; it is the secret which it had to disclose. For according to the Gita man is intensely to attune his Buddhi to Bhakti for the Purushottama alone. Bhakti (devotion) taught in the Gita is not irrational belief. A perfect system of cogent philosophy underlies the path of devotion propounded in the Gita. In the Gita Jnana (Knowledge) and Karma (Action) are neither equals nor rivals of Bhakti. Bhakti is the one duty, the one ideal, the highest Yoga and the supreme Dharma; while Jnana and Karma are only subservient to it. The author of the 'Gitarahasya' held that Jnana Yoga accompanied by Bhakti and dominated by Karma is the main teaching in the Gita. It would be truer to say that Bhakti Yoga with Karma as a predominant element and Jnana as an accompaniment is the Gita ideal. In the view of the Gita Bhakti has greater power and potentiality for Mukti than Jnana. Knowledge about the Purushottama as the creator and Overlord of the worlds is of course absolutely essential for man in the path of devotion laid down in the Gita. Bhakti for Him alone is real Bhakti. Bhakti given to gods other than this Purushottama, the Gita

characterises as inferior and irregular (Avidhipurvaka). The straight way to acquire Bhakti for Him is to know Him and realise Him as He is: viz., the Creator of the worlds, their Overlord and their Enjoyer (Bhoktri). From such Bhakti is born the spirit of sacrifice, from sacrifice peace, from peace happiness, from happiness the destruction of all sorrow. Bhakti for the Purushottama abides through all these stages of attainment and reaches out to the higher states of Brahmi-Stithi and Brahma-Nirvana and unto eternal life. It is this power of Bhakti that cements the union of the Jiva and the Purushottama,—the Kshetra and the Kshetrajna (13-26)—that makes them an indivisible compound unity in creation, so long as it exists, i.e., from the beginning to the end of each Kalpa. It is this power of Bhakti implanted in the Jivas as a reflex of the Purushottama's Yoga Bhava in them, that makes this union possible—not the similitude of their basic Atmic being; certainly not the Jiva's mere knowledge of this similitude. This is the final word of the Gita about the unity of the Jivatma and Paramatma in creation.

Bhakti in the Gita is thus a very important principle. Yet the Gita considers prevailing practices of Bhakti to be only the early lessons in the school of Adhyatma. They are not its matured modes. All Bhakti systems begin with the practice or Abhyasa of the rudiments and through Jnana realised thereby arrive at Dhyana (12-12). Dhyana (contemplation or concentration) is the farthest limit of achievement of these schools. All the forms of the nine-fold Bhakti are included in Dhyana. The Gita enjoins that genuine Bhakti must go far beyond this limit set by Dhyana. It refuses to gauge the intensity of Bhakti by the measure of

problems are easily understood and solved in the light of the Gita teaching.

The main principles of the Gita are quite simple and well co-ordinated. We invite the reader to study them with the aid of the genealogical tree of creation we have given here. Detailed and elaborate discussions on them can then be followed with ease.

In the Gita the creator of the macrocosm is called the Supreme Enjoyer—Purushottama. This Supreme Purush creates all beings in the universe to be Himself the Overlord and to enjoy the harvest of Yajna and Tapas yielded by them (5-29; 9-24). To His creatures the purpose of the Purushottama may appear unkind and arbitrary. But it is not so. In this universal concern He cares more for His creatures than for Himself. Like the mother's care for the child, the affection of the Purushottama for His creatures is self-effacing. Because of this characteristic and of His extreme solicitude for His creatures the Gita describes His purpose in creation as Pavitra (holy) and Divya (Divine). The course of creation from beginning to end is characterised in the Gita as the immaculate course (Shukla-gati) of the sport (Leela) of His Daivi Maya (divine absolute wish). We have indicated in the genealogical tree the complete form of this Shuklagati or Bright Path.

In the plenitude of the original Atmic principle arises the Purushottama—the creator of the macrocosm, its Overlord and its presiding deity (10-2). To desire Overlordship and Yajna and to obtain them from His subjects is His divine (Daivi) will (Maya). To realise His purpose He puts forth a particle out of Himself as the Brahma (10-42; 15-16). The nature of the Brahma is described as Adhyatma (8-3);

least. He is regardless of his own weal or welfare. He accepts (5-23) all contacts which bring pleasure or sorrow. This begets in him perennial peace; and the result of such peace is everlasting happiness. The Bhakta's life is well spent if only he has lived in peace and joy in this way, and by the grace of God he ultimately merits redemption (Mukti).

Current notions of Bhakti are mostly based on aesthetic considerations of beauty and taste. They give us no doubt a superior kind of joy. But the joy born of peace realised through Atmabuddhi (18-37) will be reached only through self-restraint. In the joy we realise from the practice of Bhakti now, there is not to be found, generally speaking either this restraint or the bitter struggle which it entails. We experience therein the joy we aim at, from beginning to end. The joy sought for and immediately realised is the only result of practising such Bhakti. The Gita proclaims that unless the Bhakta takes to the performance of Niyata Karmas—Yajna, Dana and Tapas—and rises to the height of renunciation of their fruit he will not deserve the grace of the Supreme Overlord. And without it there can be no redemption.

Message of the Gita to the Philomaths.

Thus far we have discussed the philosophy of the Gita from the point of view of the Jnani and of the Bhakta. What has the Gita to say to those who look upon Vedanta as endless jargon or an impossible problem and keep it at arm's length? If, however, by chance and out of curiosity they turn to the Gita it will not disappoint them. 'Vedanta is not vain talk. Nor is it an impossible problem. Its

that is to say he is to be ever intent upon the Atma—the Purushottama, and immersed in fulfilling His desire. The Brahma puts forth this creation out of himself for the sake of the Purushottama and dedicates it to Him. This is his only function. Of this creation, beings and the principle of Karma to which they are subject are two important aspects. The beings by their filial loyalty fulfil the desire of the Purushottama for Overlordship and the principle of Karma working through them fulfils His desire to realise Vajna. These beings are spoken of in the Gita in the aggregate as Bhutagrama. As man is endowed with reason (Buddhi) the responsibility of purposefully carrying forward the course of Shukla-gati devolves on him. The dual principles of Purusha and Prakriti are parts of his nature as they are of everything else in creation. The avidity for happiness in human nature is due to the influence of the Purusha principle in it. Man secures the happiness he wills to achieve by his Prakritic nature for action.

Man has been brought into being that he should abide in the Shukla path. The Satvic Adhyatma nature of the Brahma—his intentness on the Purushottama and devotion to Him—is what he too is determined for. All actions he does being w'de awake to this his determined (Niyata) nature the Gita calls Jnana (13-7, 10). This state of Jnana has also been called Daivi Sampat in it. The chief characteristic of a state of Daivi Sampat or of Jnana is that their possessor is keenly alive to a sense of the Purushottama which is the same as Yoga or Bhakti in Him and he is impelled in all his undertakings by this impulse in him. All actions which are done with a yearning for the Purushottama are Vajnas. In doing such actions attachment to action and

fruit thereof are absent in the doer. He has resigned these in favour of the Purushottama of whose reality his mind is fully seized. On this account he remains free from any bondage or attachment which otherwise it is in the very nature of Karma to inflict. He derives the inner happiness. The Gita emphatically opines that the cause of man's bondage to Karma is his egoistic attachment to the execution or fruit of his actions. This is why it proclaims that one who is free from attachment to the doing of Karma or its fruit becomes freed from bondage. Those who have thus overcome the bondage of Karma attain to the status in Brahma (Brahmi-Sthiti). Having lived in this perfect state for a time and followed the Shukla path, in due course they attain the final state of Brahma-Nirvana. This Brahma-Nirvana is a state of permanence and infallibility of the Brahmi Sthiti. Brahma-nirvana is the end and aim of every being expressed in the Brahma. He who attains this state has done his part in creation and is verily, like the Brahma, eternally free.

It is possible, however, that there may be digressions from this ordained Shukla path, due to a failure of the Satvica and the predominance of the Rajasa impulse, in man. When this happens both Adhyatma Bhava and Yogabhava are absent in him. Yet high and altruistic motives and tendencies may prevail in him. The Gita calls this the Sankhya path. Satvica spirit of enquiry (Jijnasa) is the characteristic of this path. Self-abnegation and the pursuit of unselfish motives become the highest ideal here. These are technically known in the Gita as Tapa and Dana. The Sankhya path and these ideals which it comprises are both appreciated by the Gita. It declares that the pursuit of these ideals secures the highest enjoyments of this world

and the next. But it results at the same time in an attachment to Karma or its fruit, and this in its turn, entails bondage though of the Satvica nature. Rebirth due to Satvica bondage is as inevitable as that caused by the Rajasa or Tamasa variety. Inescapable as these rebirths are they are yet Satvica. Such rotation of Satvica rebirths and the due fulfilment of the inexorable course of the Yajna Chakra may continue through an endless cycle with agreeable results. Nevertheless such a state of being is Rajasa. This state is described in the Gita as the middle or Madhya path (14-18).

Experiences through lives in this state may breed in the person an attachment to the higher path of Yoga. Should this happen faith (Shraddha) in the Overlord first dawns on him and then ripens into Bhakti or Yoga. With the growth of attachment to the Purushottama he may still pursue his old ideals of Tapa and Dana and strive for these for His sake. Then even these become Yajnas and the man will have entered the Shukla path and out-grown the Sankhya one.

One who is devoid of the spirit of Adhyatma and even the Sankhya ideals becomes an Adhmbhuta, that is to say a prey to the influences of Prakritic tendencies in him and takes to Vikarma (misdeeds) to satisfy his sensual inclinations. In him Kama, Krodha and Lobha (desire, anger and greed) run riot. He runs after sensual joys and realises them with herculean effort. When reaction sets in and he meets with self-earned misery, he proceeds with overwhelming self-conceit to escape them, by means at once demoniac and dangerous. In consequence, evil rebirths cruel and hazardous, and endless misery in their wake befall him as a natural consequence. Driven to repentance by their severity and in the agony of despair he harkens to the still small voice of -

Adyatma or Sankhya innate in him. Helplessly he cries for succour to the Overlord abiding in his heart, to take him out of the morass into which his own blindness has led him. Served with immediate succour by the Purushottama, his faith in Him grows. Faith matures into Bhakti and with the rising tide of Daivi Sampat in him he steps into the Shukla path. Or, if Sankhya tendencies precede he tarries a while in the observance of Dana and Tapas in the "middle state". In due course with ripening faith and Bhakti he enters the Shukla path. But by some given to the demoniac path the state of repentance is never reached. They go head-long down the slippery path of extreme default, persist in ever deepening heinous deeds and in the end sink down to the lowest depths (16-20).

An examination of the Gita philosophy even from the most modern or scientific outlook cannot eschew Vedantic ideas like Atma, Purushottama and Brahma. Yet there may be votaries of the Gita who wish to ignore them and study it without any theological predilections. Even such readers, we venture to think, cannot fail to be impressed by the theories most rationally propounded in the Gita about the Supreme Overlord of creation, the working of the law of Karma, the cause of happiness and sorrow, the reasons adduced for the rise and fall of Jnana and Ajnana, etc.

The Plan of the Gita teaching.

That the Gita is presented to us in the conversational or dialogue form has been often considered a very palpable defect. It is said, this method is not suitable for the scientific treatment of the subject. For an ordinary person the conversational style of treatment has, we think, an

advantage. The listener can put forth his view of the matter presented and get all his doubts cleared readily, if this be possible. It may also be noted that this method, moreover is one that has been hallowed in practice from the times of the Upanishads and is the normal form in which most of the philosophical and metaphysical expositions in Sanskrit have been cast.

The Gita, from beginning to end, treats of the spiritual aspect of life and creation. This has always been known as the religious approach to the problem of life. All religions are based on the idea of existence of a God who is conceived as the Creator and Ruler—this is Theism. Against this, human thought has also denied the existence of such a God and has sought to explain all cosmic phenomena on other bases—this is Atheism. A consideration of these view points is essential in any examination of religious or spiritual questions. The Gita, therefore, first discusses, in its own peculiar way, the question of Theism verses Atheism. This is the significance of the mention of the Sankhya and Yoga Nishtas at the very commencement (2-39) of the teaching. The Gita affirms that the existence of God is the basic fact of creation and Yoga, belief in this God, is the law which conditions all life in it—human life in particular.

In the Gita view an Atheist—one who takes the Sankhya view need not, however, be set down as a sinner. Possibly, he may be actuated by very high ideals in life, which is a sure sign of his being on the threshold of genuine Theism—Yoga. Atheism which is not accompanied by high ideals soon corrupts human mind and makes a wreck of the man (2-62, 53). Yoga, even a bit of faith in God (2-40), saves him. For, it is the seed from which the tree of righteous

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living, grows and which ultimately yields salvation. But the Yoga principle, thus understood, imposes on man under all circumstances the obligation to act through life; not to withdraw from action or shun it. In spite of this emphasis on doing Karma, it is called in the Gita not Karma Yoga but Buddhi Yoga (2-49). For in this Buddhi Yoga the fact that Karma must be done is secondary. That it has to be done with equalmindedness as to the result is primary. This equalmindedness ultimately depends on the purity of the Buddhi which directs the action. Hence its name Buddhi Yoga. Yoga—faith in God as the Creator, Ruler and Enjoyer of the worlds—is what can render the Buddhi in man pure. Buddhi which is thus in communion with the Overlord points unerringly to the dedication of all Karmas and their results to Him. Such dedication is called Sanyasa (4-41). The Buddhi when it is pure functions steadfastly and one-pointedly and such a man is known as a Sthitaprajna. He has no likes or dislikes in regard to any result, persists in his sense-activities in that state and achieves peace (2-64). Peace eliminates all sorrows, and confirms and strengthens the stability of his Buddhi (65). He is Yukta—God-minded (66). Unlike the ordinary man who is always interested in his sense-activities without any interest in God, the Buddhi Yogi is (awake i.e.,) interested in God, but (asleep i.e.,) has no interest in sense-activities. Like rivers his sensual interests mingle and merge in the ocean of his deep and abiding interest in God (2-70). He has lost himself and his ego in the pursuit of this Yoga and takes his appropriate place and achieves the state of poise in Brahma. This in due course culminates in Brahma Nirvana which is the ultimate destiny of all beings in creation (71-72).

Such is Sri Krishna's Buddhi Yoga epitomised by Him in the second chapter in comparison and contrast with Sankhya. All the remaining chapters of the Gita are devoted to explanations of this Buddhi Yoga from every aspect of earnest human curiosity exemplified in Arjuna.

The conflicting claims of different religions in the world each affirming that it expounds divine revelations have been productive of great friction and even fanaticism and have made a few earnest seekers revolt from the theistic approach altogether. Who is to decide their claims or the identity of the true God and how? There is but one God. Disputes have arisen because this God of creation is called by many names and some unknown and undefined potency of Godhood is claimed for each name. The one God proclaimed in the Gita demands, however, that He should be nameless and known only by His definite attributes and unique character. This is why He mentions Himself as "I" or the Purushottama. The latter name indicates His sole responsibility for creating and maintaining the worlds from day to day. Any ideal Godhead of any denominational religion may appropriate or apply to Himself this first person singular of the divine in the Gita. But it is necessary that we must look for the attribute of Power and Overlordship reflected in the workings of the cosmic laws which the Purushottama claims for Himself in any conception of Godhead. These must wholly fit in. If however they fit but partially then the deity is great as a Vibhuti of the Overlord of the Gita (10-41). The Gita condones the creation of minor Gods by men according to their needs and desires; yet the limited reality and power to help, which these gods possess are not their own but conceded to them by the Overlord (4-12; 7-20,23). It should not be

difficult, then, to distinguish between the Purushottama of the Gita and the other gods of this category.

Historically speaking, the Aryan search for the spiritual source of all being in creation, began with the Vedas. The Vedanta or Upanishads ushered in the next epoch in this effort, and culminated in the production of the Brahma Sutras by Sri Vyasa. The conclusions arrived at therein have undergone review and revision by subsequent schools of philosophy. Vaishnavism, Jainism and Buddhism are witnesses to this process of evolution of Vedantic spiritual ideas. With the advent of the Advaita school of philosophy founded by Sri Shankaracharya a new cycle of investigation was ushered in which holds the field even to-day. Indeed, several dissenting schools have opposed the tenets of the Advaita system. We need not go into the details of their controversies. There are however, tenets common to all these schools which are accepted as basic. For example, Jnana, Karma and Bhakti are accepted as the three distinct paths along which a man may strive for his spiritual progress. There may be—there are—differences in the emphasis laid on each of the above paths by different schools. But the paths are three and unalterable. Attempts at a synthesis of these paths have not succeeded and have added to the number of dissenting schools. Sri Krishna has discovered to us in the Gita an ideal synthesis of these paths even before the Advaita school was born. But it has been lost on us. That synthesis is what He variously called Yoga,—My Yoga—Buddhi Yoga—Adhyatma Yoga—Brahma Yoga, and indicated by other pregnant synonymous expressions such as Buddhi, Atma Buddhi, Buddhi Yoga, Yukta, Buddhi Yukta, Yoga Yukta, Yoga Sanyasa, Yogastha, Adhyatma,

Adhyatma Jnana, Adhyatma Chetus, Adhyatma Yoga, Shastra, Brahma Charya, Brahma Sthiti, Brahmabhuta, Brahmaild, etc. Though thus variously signified from different aspects, the Yoga is one and a synthesis of all other conceivable Yogas or paths to spiritual life.

The great point in this Yoga is the determination of man's destiny, which he must reach by any path he may choose. In Vedanta this destiny is freedom of the soul often nebulously conceived—its freedom from bondage of Prakriti, otherwise called salvation, Mukti, or Nirvana. But in Sri Krishna's Yoga man's ultimate goal is the Purushottama, the Overlord. All paths lead to Him (4-11) and ultimately merge into one royal road to Him (9-2) viz Buddhi Yoga (18-55). In the pursuit of this Yoga, Jnana, Karma and Bhakti are to be found, each and all, in their highest potential form (7-29, 30). Jnana appears herein as Vijnana, Karma as Yajna and Bhakti as Adhyatma Yoga. Many other Vedantic ideas similarly become transformed into their highest forms. Salvation and Mukti are to be understood as freedom from the bondage of Karma as a result not of abandoning Karmas but of dedicating their fruit to the Overlord. Sanyasa does not mean mere renunciation but dedication of one's actions and the fruits thereof to the Purushottama. While the Jiva is fumbling in search of salvation the Overlord is biding in the heart of every being expectantly, to respond to his call if and when it comes and to redeem and bless the prodigal. The whole series of elaborate Vedantic theories are integrated in the Gita into the single science of Adhyatma—Jnana Vijnana, eternal and infallible. When Sri Krishna has left us the heirs to such a sublime and perfect system of philosophy, viz.,

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Buddhi Yoga it seems a pity, we are still complacently satisfied with cutting up His teaching into three equal divisions of six chapters each and assigning them respectively to Karma, Bhakti and Jnana !

We should mention here another characteristic of the teaching in the Gita. Words, verses and even quadrants of verses apparently have a broad and universal connotation. Their terseness and epigrammatic perspicuity have made them popular almost as proverbial statements. But these have been very skilfully applied by Sri Krishna to convey specific meanings—to serve the purpose of the science of Buddhi Yoga He is teaching. Having comprehended the particular sense as applied to Buddhi Yoga it is quite safe to understand them also in their universal sense. But to use them as catchwords without appreciating their essential meanings in the context of Buddhi Yoga is to misunderstand the Gita. This is the reason why chapters and verses in the Gita appear to be disjointed. It seems as though Sri Krishna has been simply uttering high and noble ideas without a cogent connecting thread of thought or has been merely picking up crumbs of grand and good sayings which have been expressed already by others in their works.

The Teaching through the chapters.

It is the vogue for those who investigate the teaching in the Gita to explain how the construction put upon it by them courses through the eighteen chapters and in the dialogue form. We shall also adhere to this practice and briefly explain the contents of the Gita Chapters before bringing this introduction to a close.

The purpose of the Lord in delivering the Gita has been variously assumed. It was to goad dejected Arjuna to war say some. It was to reconcile the contrarities in the Upanishads and disclose their essential unity, say others. It was to perpetuate and popularise the Yoga of Patanjali, say still others. Others again maintain that the object of the Gita is to firmly establish the school of Sanyasa, refusal of Karma or its abandonment, while others declare it is to decry Sanyasa and establish Karma Yoga. One of the latest claims is that Lord Krishna intended to give the code of right action and conduct to humanity and provide a basis for an infallible science of ethics. It is not impossible to trace through the chapters of the Gita a more or less consistent thread of exposition from the point of view of each of the opinions we have above noted. Such disquisitions, we may even grant, are deep and scholarly. But they are all the same not founded upon firm psychological principles. Indeed, from very ancient times the gist of each chapter of the Gita has been set down in the form of a Sankalpa (enunciation of contents) at the end. This form of Sankalpa is not to be found in the original Gita Text as it appears in the Mahabharata. It is obvious therefore that these are later additions. Being in consonance with the traditional Vedanta they have been generally approved. But in recent times as new light is being thrown on the Gita the Sankalpas have not given universal satisfaction and digressions from them have been many. In spite of their hoary tradition they do not help us to decide with any certainty the real purport of the chapters of the Gita.

Before we set out to define the subject matter contained in each chapter with reasonable certainty, it is essential to

investigate the purpose which moves the Lord Sri Krishna to launch on His teaching. The several assumptions in this regard which we have mentioned above seem meaningless in the setting of the Gita. That Sri Krishna's object was to disclose to Arjuna the science of Adhyatma which he named Buddhi Yoga so as to remove all his doubts without any residue (7-2) would, as we have indicated, appear to be the most appropriate from every point of view. This has been expressly acknowledged by Arjuna as well (11-1).

Course of the teaching through the chapters.

In Chapter one is described the dejection of Arjuna. In Chapter two it has been first pointed out to Arjuna that his reasonings in a depressed state of mind and his decision not to fight are improper. In this portion of the chapter there is just enough said to dislodge him from the stand he had taken and nothing constructive is said. This part of the teaching is called 'Sankhya'. Having explained this Sankhya aspect in about twenty-eight verses Sri Krishna immediately proceeds to launch on His science of Buddhi Yoga, which really matters for Arjuna. Explanations about this science of Buddhi Yoga in all necessary detail, from the standpoint of both Sri Krishna and Arjuna, continue to the very end of the eighteenth chapter. This (second) Chapter however contains only a sketchy outline of the science of Buddhi Yoga; but refers to its greatness, perfection, adaptability to practical life as well as to the highest conditions of Brahmisthiti and Brahmanirvana—the acme of Vedantic thought and life eternal.

In Chapter three Arjuna's initial difficulty to grasp this sovereign Yoga is taken up, viz., his fallacies about Karma

and to the end of chapter four this subject is thrashed out from the angle of Buddhi Yoga. Karma enjoined in Buddhi Yoga cannot certainly countenance Arjuna's idea of Sanyasa—the refusal of Karma. Yet there is in it a different though vital element of real and effective Sanyasa—concludes Sri Krishna. This new aspect of Sanyasa is the subject matter of chapter five. Its obvious characteristic is that one has to achieve it not by refusing Karma but by engaging in it. And such a one possesses Yoga as a *sine qua non*.

In Chapter six this Yoga is the subject under consideration. It is the very life breath of Buddhi Yoga. Nay, the heart of the secret science of Adhyatma taught in the Gita is this attitude of Yoga. It is due to this Yogic attitude that all Karmas become Yajnas and are cured of their tendency to compel bondage. The doer though engaged in Karma achieves the highest Sanyasa. This Yoga is the be all and end all of all creatures in creation. It exceeds all notions of Tapa and Dana and Karma. Sri Krishna is the presiding Godhead of this cult of Yoga and whoever dedicates his innermost Atma to Him is the most noble among Yogins (6-47).

Karma, Sanyasa and Yoga are not mere words in the Gita. They are Mantras. Arjuna has been led into a full knowledge of the inward significance and essence of these Mantras in the first six chapters and is now sufficiently equipped to grasp the full significance of the teaching delivered to him by Sri Krishna in His words of deep meaning. Yoga is the means and Sri Krishna is the end of human effort in this creation. This is the final truth which emerges from the science of Buddhi Yoga. To be able to grasp it the Buddhi must achieve or awaken to a capacity for Vijnana—Super-vision. Vijnana is actual knowledge

derived or experienced by the Atmic nature of man about the Supreme. In the absence of Vijnana no amount of mere eclectic or Sankhya knowledge—ever dry as dust—will suffice. This is why Sri Krishna taught Vijnana in addition to jnana in the Gita (7-2). Faith is the seed embedded in human nature from which Vijnana grows. Faith blooms into devotion, devotion blossoms into Yoga. Yoga leads to Vijnana and Vijnana to a correct vision of the Supreme. Thus faith, devotion, Yoga and Vijnana step by step achieve for man real happiness, freedom from bondage, Brahmi Sthiti and Brahma-nirvana. These are the highest objectives for him in creation.

From chapter seven to twelve phases of the subject as above described have been explained to Arjuna from various viewpoints. His doubts have been met and removed. His desire for demonstration has been acceded to and he has been perfectly equipped with Jnana and Vijnana.

Thus far Vedantic terms have been studiously eschewed. A new system of technical terms, at once simple and suggestive, was coined for the occasion by giving new significance to old generic words, and the Gita tenets were hammered out and shaped so as to satisfy the common sense of the common man in the thirteenth and fourteenth chapters.

The gist of all the teachings covered by the previous chapters has been epitomised in the fifteenth chapter. In it is to be found the quintessence of the science of Buddhi Yoga, its *modus operandi* of Adhyatma comprising Jnana and Vijnana. Sri Krishna invokes this science here as the science of the sciences and proclaims that to know the Supreme (Purushottama) in principle is the highest achievement of Jnana. Having explained to Arjuna the royal road

of the Gita so far, Sri Krishna turns in Chapter sixteen to an explanation of the condition of straggling and erring souls who digress and wander away from it. We may say that the main teaching in the Gita ends with this chapter.

In the seventeenth and eighteenth Chapters lingering doubts expressed by Arjuna towards the end have been taken up and cleared to his satisfaction. And finally, in the concluding verses of the last chapter Sri Krishna has delivered to Arjuna the imperative dictum of His perfect and saving discourse and the duty devolving on him in view there of, in words at once full of pathos, heartily impressive, and surcharged with affectionate solicitude for Arjuna's Sreya and for his liberty to decide the issue for himself.

A. Prayer

It is not without diffidence that the author has undertaken in the following pages, to present the teaching of the Gita from a new angle. The magnitude of the task and the knowledge of his inability to fulfil it satisfactorily have continuously oppressed him, yet the need for a new view point—that of *Buddhi Yoga*—seems to be urgent and undoubted. He apologises readily to the reader for faults and shortcomings in his presentation. If these, however, provoke great and competent writers to better efforts he will be sincerely gratified.

The author greatly regrets that he has had to differ from and occasionally to criticise accepted views in presenting a new orientation. He has exercised restraint in doing this. Possibly his own outlook is faulty and truth is on the other side. Even if his criticisms happen to be

deserving, he offers his sincere apologies to the eminent souls of great insight and unquestioned authority who have interpreted the Gita in the past. He fully realises he is only worthy of sitting at their feet. Their extraordinary spiritual and intellectual capacity gave them every right to criticise and assail views opposed to their own. The present writer realises his utter insignificance. Yet he strongly feels that every one big or small has the right to search for truth and search it with zeal; for ardour is the very life of an effort to reach truth. For any errors into which an excess of zeal may have led him he prays for pardon not only to the illustrious commentators of the past but to their followers as well.

Srimad Bhagavadgita

Faithful English Translation and Notes

OM
SRIMAD BHAGAVADGITA
FIRST CHAPTER

Introduction :

In the Bhagavadgita the first chapter comes in as a prelude indicating the relation of the Gita to the Mahabharata. The chapter really is part of the Mahabharata rather than of the Gita. For, the great science of Adhyatma delivered by the Lord Sri Krishna for which the Gita has earned world-wide renown and recognition, is only to be found in later chapters and not in this. This chapter indeed contains merely a description of the armies gathered on the battle field of Kurukshetra and the dejection that overtakes Arjuna resulting in a crisis at the time. Obviously this fits in with the narration of the Mahabharata, the Gita being a philosophical exposition. Attempts to read great psychological and ethical principles into the contents of even this chapter have been made and not without effect. But these principles have no essential bearing on Sri Krishna's system of philosophy embodied in the work.

We have made the above observations to point out that the Gita and the Mahabharata must be considered as distinct and different for philosophic study. We cannot be sufficiently grateful to the Mahabharata for having preserved the priceless treasure of the Bhagavadgita within itself, yet the fact that they are different in their entity and outlook should be borne in mind. That the Gita existed long before the Mahabharata seems historically certain. Sri Krishna the author of the Gita and Sri Vyasa of the Mahabharata, in spite of mythological stories of their identity are obviously different personalities. Their works bear evidence of this. Sri Vyasa has laboured in the Mahabharata to record and

preserve for the use of mankind the noble ideals—spiritual and moral—ingrained in the historic personalities of the age and to provide typical moulds of the highest character and integrity to future generations. Indeed this was already being attempted, unconsciously perhaps, by others in their endeavours to preserve the national heritage and convey it from generation to generation. Sri Vyasa by his colossal and magnificent work gave this popular effort the form of the Mahabharata and immortalised it.

Sri Krishna's object in the Gita is quite different. He has no need to look back on history or by-gone personalities for models of human character. Indeed the science—as it has been called by Himself—taught by Him in the Gita is essentially impersonal. It is an exposition of eternal and universal laws underlying the genesis of creation itself, by their very author. The intimacy and assurance with which He expounds them and their fundamental universality are proof of His unique authority and status. He explains these laws to the common sense of man and undertakes to clear all his doubts as to the manner in which they affect and bind him in every aspect of his life.

Sri Vyasa acclaims and supports in the Mahabharata Sri Krishna's supreme divine status. He does not anywhere claim it for himself in part or whole. It is therefore gratuitous to speak of Sri Krishna and Sri Vyasa as identical or even equal. The thoughts and trends of Sri Vyasa or his characters in the Mahabharata, should not be taken to limit the scope of the Gita. That the Gita has been discovered in the body of the Mahabharata and has had to be taken out of it, is we think merely providential. We would invite our readers to a study of the Gita independent of the Mahabharata or even of all other literature anterior to it. We have attempted this in the following pages.

Dhritarashtra said :

O Sanjaya, what did my people and the Pandavas, gathered eager for battle, do on that holy field, the Kurukshetra ?

The words Dharmakshetra and Kurukshetra in this verse are understood metaphorically by many learned men. The human body is taken to be the kshetra (field) mentioned here; and the good and bad impulses contending for supremacy in it, Pandava and Kaurava armies. Understood in this way, the first verse of the Bhagavadgita indeed appears superbly suggestive. The play of Daivi and Asuri tendencies in the human body has been made a subject of explanation in a later chapter of the Gita. This lends support to the view mentioned above. But when thus understood both Dhritarashtra who queries and Sanjaya who answers become fictitious characters of Sri Vyasa's creation. The historic event which was the occasion for the dialogue also reduces itself to something imaginary. Of course all this may be easily assumed, to find in this verse the suggestion of grand principles. But this interpretation will render Sri Krishna and Arjuna to be imaginary characters. We submit that it is not as easy to dispose of Sri Krishna and Arjuna as imaginary entities as we can Dhritarashtra and Sanjaya. Sri Krishna's unique system of sublime philosophy contained in the Gita is itself enough to establish His personality (10-14) as real and historic. Indeed the need of a personality behind the authorship of the Gita will be plausibly met by assuming Sri Vyasa himself to be its author; but this will be wrong for reasons we have already stated.

In their eagerness to look for subtle and deep meanings in the verses of the Gita, writers are often extremely uncritical. They lose sight of the proprieties of the occasion and of the limits which Sri Krishna has Himself set for His philosophy in the Gita. It is necessary therefore for readers to be vigilant and critical. When studying the Gita, we should always bear in mind Sri Krishna's real motive in delivering it to Arjuna (See note 2-7).

Sanjaya said :

Having seen the Pandava army arrayed for battle, king Duryodhana then approached the preceptor (Dronacharya) and spoke these words :

O preceptor, behold this big army of the sons of Pandu, arrayed (for battle) by your wise desciple, the son of Drupada. 3

Here are brave and mighty archers, equals of Bhima and Arjuna in battle, Ynyudhana, Virata and Drupada, the great chariot-warrior; 4

Dhrishtaketn, and Chekitana, and mighty Kashiraja, and Pnrujit, and Kuntibhuja, and Shaihya, the eminent among men; 5

And brave Yndhamanyu and Uttamanja the valient, son of Subhadra (Abhimanyu) and sons of Dranpadi, all great chariot-warriors. 6

O eminent among Brahmins, know now the distinguished leaders of my army. These I mention to you for your information. 7

Your revered self, Bhishma and Karua and Kripu, victorious in war, Aswathama and Vikarna and Somadatta's son as well; 8

And many others (all) heroes, versed in (the use of) various weapons, and ready to give their lives for my sake. All of them are adepts in (the art of) war. 9

Our army marshalled by Bhishma is (yet) not sufficient while theirs, marshalled by Bhima is ndequate. 10

It is usual to look for a reason for the seen ing diffidence shown by king Duryodhana here in the worthiness of his own army. It is quite possible that Sri Bhishmacharya's vow that he will not fight with Shikhandi—a warrior of the Pandava Army—had made his confidence in the strength of his own army, waver.

Standing firmly in your respective places in the army, you all should protect Bhishma only in every way. 11

To enthuse him (Duryodhana), the valiant patriarch and grandsire of the Kurus (Bhishma) roared a lion's roar and blew his conch. 12

Then conches and drums, tabors and small drums and cowhoras, were sounded at once. The noise was tumultuous. 13

Then Madhava and Paadava, standing in their great chariot yoked to white horses, blew their divine coaches. 14

Hrishikesha blew (His conch) the Panchajanya, Dhaanajaya blew (his conch) the Devadatta and Vrikodara (Bhima) of mighty deeds blew his great conch the Paundra. 15

King Yadhistira, son of Kuanti, blew (his conch) the Anantavijaya; Nakula and Sahadeva blew (their conches) the Sngosha and the Manipushpaka (respectively). 16

And Kishiraja, the mighty archer and Shikhandi the great chariot-warrior, Dhristadyumna and Virata and the unconquerable Satyaki, Drupada and the sons of Drupadi, the son of Subhadra (Abhimanyu) of great prowess—all blew their conches, O king, separately on all sides. 17, 18

That tumultuous sound rent the hearts of the sons of Dhritarashtra filling the earth and the sky with its resonance. 19

Then seeing the sons of Dhritarashtra arrayed for battle and the flight of missiles about to begin, Pandava whose ensign was the monkey-god raised his bow, 20

And spoke thus to Hrishikesha, O king.
Arjuna said :

O Achbata, station my chariot between the two armies. 21

(So that) I may behold those who are standing eager for battle and may know with whom I have to fight in this enterprise of war.

I will see all those who have gathered here, desiring to do good to the evil-minded son of Dhritarashtra in the war. 22

Sanjaya said :

O king, Irishikesha addressed thus by Godakesha brought the great chariot to stand between the two armies, in front of Bhishma and Drona and all the (other) kings and said "O Partha, behold these Kurus gathered together." 24, 25

Then Arjuna saw, standing there in both the armies, his elders, grand-fathers, teachers, mother's brothers, cousin-brothers, sons and grand-sons, comrades, fathers-in-law and friends. Seeing all those kinsmen thus standing arrayed, overcome with great pity and dejected at heart, Kunteya spoke thus :

Arjuna said :

O Krishna, at the sight of these kinsmen gathered here eager for fight, 26, 27, 28

My limbs fail me, my mouth is parched, my body shivers, my hair stands on end, Gandiva (my bow) slips from my hand, my akin burns ; I cannot stand firm ; my mind is whirling as it were.

O Keshava, I see evil omens, I do not see any spiritual good in killing my kinsmen in battle. 31

O Krishna, I desire neither victory nor kingdom, nor pleasures ; O Govinda, of what avail to us is a kingdom or pleasures or even life ? 32

(For), those for whose sake we desire a kingdom and enjoyments and pleasures—teachers, fathers, sons and grand-fathers, mother's brothers, fathers-in-law, grandsons, brothers-in-law and other relations—they stand here for battle ready to sacrifice life and wealth. 33, 34

O Madhusudana, though I am killed (by them) I do not wish to kill them, even for the lordship of the three worlds ; how then for (the sake of this) earth ? 35

O Janardana, what delight shall be mine, after killing the sons of Dhritarashtra ? Killing these desperadoes, we shall not incur sin. 36

Therefore it is not proper for us to kill the sons of Dhritarashtra who are our kinsmen. O Madhava, how can we be happy killing our own people? 37

Though these, whose reason is overpowered by greed, perceive no evil in the destruction of families and no sin in treachery to friends, 38

O Janardana, how should not we who clearly see evil in the destruction of families, know that we have to turn away from this sin? 39

On the destruction of the family, its ancient traditions (of Dharma) disappear and when traditions are annihilated the whole family is beset by Adharma (unrighteousness). 40

O Krishna, by the predominance of unrighteousness family women become corrupt; when women are corrupted, O Varshneya, confusion of Varnas (the four social orders) results. 41

This confusion surely leads the family and the destroyers of family to hell; for their forefathers being deprived of libations fall (from heaven). 42

By these sins of destroyers of families, which cause the confusion of Varnas (social orders), the eternal traditions (of Dharma) of the clan and family are destroyed. 43

O Janardana, we have heard that life in hell is n certainty, to those whose family traditions (of Dharma) have been destroyed. 44

Alas! We have resolved to commit a great sin; for, greedy of the pleasures of kingship, we are preparing to kill our own kinsmen. 45

It would be more beneficial for me if the sons of Dhritarashtra, weapon in hand, (should) slay me on the battlefield, when I am unarmed and do not wish to retaliate.

Sanjaya said :

So saying, Arjuna who was overcome with sorrow threw down his bow and arrow and sat down on the seat in the chariot. 47

END OF CHAPTER ONE.

SECOND CHAPTER

Introduction :

The philosophic teaching of Lord Sri Krishna for which the Bhagavadgita is well-known all the world over begins with this chapter. The preceding chapter is but an introduction to it. We should try to grasp the psychological setting in which the teaching begins. This will give us the necessary balanced perspective to understand the course of the teaching.

Arjuna made out a strong case, in his opinion, why he should refuse to fight on moral grounds. Like the generality of us to-day, he thought that morality (Dharma) must be the touchstone of spirituality and religion. This claim on behalf of ethics may be admissible only when its fundamentals are so well established as to make it a universal science, but not till then. Ethics has to be founded on psychology and this latter is as yet a nascent science with its fundamentals still to be determined. Whether this will ever be accomplished without reference to the soul and such knowledge about it as the science or philosophy of religion has so far discovered, is still a matter for speculation.

Sri Krishna however, who surely knew the relation between spirituality and ethics, rejected Arjuna's stand peremptorily. His reprimand must have come upon Arjuna as a surprise. For he had taken Sri Krishna's silence for

consent as he listened to him through the first chapter. Sri Krishna's opposition probably made him doubt the correctness of his resolve not to fight. Still for a mere rebuff he was not prepared to yield up his position. He had sound reasons to support him. Arjuna thought, Sri Krishna might convert him, if he could, by convincing him. Till then he stood by his resolve—not to fight.

Sri Krishna's first objection to Arjuna's stand is that it is irrational. Morality as conceived by Arjuna is neither here nor there—it is sentimental hysterics under the cover of reason. It cannot be an absolute independent guide. It must depend for its sanction either on its intellectual or its spiritual appeal. Sri Krishna is ready to examine Arjuna's resolve from both these stand-points. He examines the intellectual (Sankhya) stand-point first and concludes that Arjuna must fight, treating happiness and sorrow, gain and loss, success and defeat equally (2-38). Sri Krishna, however, does not say here anything about the wherefore of this equality. But proceeds to explain His Buddhi Yoga (2-49) which is the spiritual (or the intuitional) stand-point. The rest of the chapter contains a presentation of this Buddhi Yoga in outline.

Sanjaya said :

To Arjuna who was thus overcome with pity and dejected at heart and whose eyes were full of tears Madhusudana spoke these words.

1

The Lord said :

O Arjuna, whence comes this dejection in you in (such a) crisis, unbecoming of an Arya, heaven-impeding and disgraceful ?

O Partha, yield not to unmanliness ; it is unbecoming of you. Cast off this abject weakness of heart and stand up (for fight), O Parantapa !

3

Sri Krishna's silence had encouraged Arjuna to think that his resolve was sound. This rebuke from Sri Krishna came to him as a surprise.

We think, Sri Krishna's silence while listening to Arjuna's arguments had a meaning. Arjuna was overcome by compassion. He had taken the decision not to fight and was then mustering arguments in support of it. Sri Krishna knew that contradicting him in the full flow of his arguments would serve no useful purpose. He therefore allowed the heat and passion of Arjuna to run out and gave him a surprise with his strong dissent and reproof. Sri Krishna did not find either compassion or virtue in Arjuna's resolve. It was, according to him, unbecoming of an Arya, a bar to heaven and disgraceful. It was due to faint-heartedness on Arjuna's part. Sri Krishna called on him therefore to be a man and play the man as an Arya. An Arya is he whose faith in Varna-duty is unshakable and who will never abandon it.

Arjuna said :

O Madhusudana, O slayer of foes, how shall I attack with arrows, in battle Bhishma and Drona who are worthy of worship? 4

Sri Krishna's rebuke left Arjuna's resolve untouched. He was satisfied that his decision was based on sound arguments and was wise.

It is better that, without killing these noble preceptors, I should live in this world even by begging. (For), slaying (these) elders who are after wealth, I would be enjoying here pleasures tainted with blood. 5

I do not know which (of these) would be better for us, that we should conquer them or they should conquer us. Sons of Dhritarashtra, after killing whom we do not wish to live, are standing in front of us. 6

Arjuna is not thinking of all the warriors assembled but only of his own kith and kin. It is doubtful if this attitude can be described as aiming at the greatest good of the greatest number.

My (warrior) nature is enfeebled by the taint of compassion. My mind is (thoroughly) confused about my duty. I ask you therefore to tell me wherein, for certain, lies my spiritual good. I am your disciple. I am suppliant to Thee, (pray) teach me. 7

Arjuna has repeated here his reasons and his resolve not to fight.

It has been said that Upakrama (beginning) and Upasamhara (ending) of the Gita teaching should be critically examined to be able to correctly interpret it. This is indeed proper. But we would caution against assuming that the Gita teaching opens with the refusal of Arjuna to fight and ends with his agreeing to do so. This view is superficial and peurile, for it may be that the Gita teaching has very little to do with the war episode with which it is introduced.

The Gita philosophy was indeed not expounded merely to incite Arjuna to fight. Sri Krishna did it with a purpose far more sublime. It is this; He is Himself the author of creation. His motive in creating it governs all existence and all activity which it comprises. Man is no less bound by it even in his minutest doings. To be able to act rightly therefore, he should know, what Sri Krishna's motive in creation is and how he is subject to it. Who else can disclose the ruling motive in creation but the Lord Sri Krishna its author? To put Arjuna in possession of this truth of His purpose in creation to which everything in it must be subservient, to provide him with an easy criterion wherewith to judge of the rightness of his own actions; to render him firm of will and stable of conviction in all perplexing vicissitudes of life; to perfect his inner vision and grant him unerring insight into the Vedantic significance of existence; and thus to provide for him in all his actions the highest ideal and aim is the purpose of the Lord Sri Krishna in imparting the Gita to Arjuna and through him to all mankind. This is the reason why explanations in the Gita everywhere centre round spiritual entities such as the Jiva, Brahma and

the Purushottama. The Gita proclaims that all actions,—awful even as war—or even the most trivial, should be done with perfect vision (7-2). References to war which we find in the Gita are thus merely casual and are due to the context of its historic setting.

Arjuna prays to Sri Krishna in this verse to dispel his doubts. The Gita teaching results from this thirst for knowledge in Arjuna. Herein is its Upakrama (opening). Arjuna assures Sri Krishna at the close of the teaching (18-73) that his doubts have completely vanished. It ends there (Upasamhara).

Although I should obtain undisputed dominion on earth full of wealth, or even the sovereignty over gods, I do not see anything capable of removing this sorrow which is sapping my senses. 8

Sanjaya said :

Gudakesha, the conqueror of foes, having spoken thus to Hrishikesha, said to Govinda, "I will not fight," and remained silent. 9

O Bharata (Dhritarashtra), to Arjuna who stood dejected between the two armies, Hrishikesha, as if smiling, spoke these words. 10

We are tempted to speculate whether the smile on Sri Krishna's face meant anything. Could it have been quite meaningless? Is it possible it was due to Arjuna's predicament which Sri Krishna probably saw was bordering on the ridiculous? Perhaps not. The crisis which had developed was serious; it was no time for derision. Besides Sri Krishna's affection for Arjuna was genuine; He would not have stooped to ridicule Arjuna in his deep distress though it was ill-timed and out of place. We think the smile was an index to the glow of satisfaction Sri Krishna must have felt when He was about to do the most momentous deed of His Avathar—the delivering of the Gita teaching to Arjuna and through him to humanity as a boon for all time to come.

SECOND CHAPTER

The Lord said :

You grieve for those who should not be grieved for, and yet speak words of (apparent) wisdom. The wise do not grieve for the dead ; nor for the living. 11

Who could these Pandits, referred to by Sri Krishna, be? They are described later as "Tatwadarshis"—those who know the true principle taught in the Gita and act up to it (4-19, 20). The Gita does not vouch for other name-sake Pandits. It does not even admit they are Pandits. Such Pandits must have a good reason for not grieving for the dead. What can that be?

There was not a time when I did not exist ; nor you, nor these kings ; also there will not be a time in future when we all will not exist. 12

Sri Krishna instances the cases of Himself, Arjuna and the kings assembled there to explain His meaning. These, individually and collectively, have ever been in the past and shall ever be in the future (18-56). The real Pandits know this and therefore grieve not. Arjuna is distressed because, he thinks, individuals will cease to be. The Pandits know that individuals are essentially eternal (15-7) and their comings and goings are perpetual. They are not therefore oppressed by the phenomenon of intervening death. Indeed they hardly notice it, because it is a mere incident in the eternal life of the soul.

As the embodied (soul) attains childhood, youth and old age in his body, even so does he acquire a new body. In regard to this, the wise man is not deluded. 13

If we must disregard death as unreal, what is the meaning of the phenomenon we see actually before our eyes? As the embodied passes through childhood, youth and old age, even so he passes through death which ushers in the next stage of his being. Death does not put an end to the soul's existence. It is but an exit from one body, to prepare for entering another. Thus the soul is an eternal

entity and death is but a passing incident. Those who know this are Pandits. They are the knowers. These will never be victims to delusion about death.

The contacts of the senses with their objects produce (the sensations of) cold and heat, pleasure and pain. These come and go and are transient. O Kaunteya, do bear up with them. 14

It cannot be denied that the *Jiva* suffers at death the loss of some of his experiences; the ignorant man to whom the world of sensual experience was all in all through life suddenly misses them. But Arjuna should know that these sensual experiences of life are not essential for the soul's existence. It is true they bring to the soul joys and sorrows which form the texture of life. But these sensations pertain to the body. Sensual experiences have a beginning and an end and are transient. The soul who is eternal should not interest himself in them. For as surely as they are destined to end, the soul must part company with them and exist. Nor is it possible for him to keep off and escape these adventitious experiences. They come to him in the body in spite of himself and by the absolute will of the Overlord (9-8). Therefore Arjuna must bear these sensual contacts and their loss with courage and firmness. He should not grieve for the inevitable.

O eminent among men, the wise man, whom these do not afflict and to whom pleasure and pain are alike, is fit for immortality (2-51). 15

Really death is nothing more than the loss of sensual contacts. The Pandit who knows this should not grieve for them. He then becomes so well anchored in peace and contentment that he is fit for immortality. For what is immortality but the utter absence of sorrow? Once the attitude of equanimity to both joy and sorrow is achieved by man, we may know that he has landed in the province of eternal bliss.

What is not can never come into existence, what is, does not ever cease to exist; the truth regarding both these (principles) is realised by the Tatwadarshis (those who see the truth). 16

The Pandit of whom Sri Krishna speaks is a Tatwadarshi; he knows the essential principles underlying creation. That is why he is in no doubt about the eternity of the soul or of the delusion of death. He evaluates pleasure and pain unerringly and is fit for immortality. Indeed he knows definitely the truth about what exists and what does not. His plenary knowledge in this regard is as stated here. This most ultimate truth of the Tatwadarshi's experience, Arjuna need not hesitate to accept.

Know that (the principle) by which all this is pervaded is indestructible. There is none capable of destroying this (principle) which is imperishable. 17

From the point of view of the Tatwadarshi therefore, how can a man or soul be said to meet death? To die is to cease to exist. When we once posit anything as existing it cannot possibly cease to exist thereafter. Nor is it possible that anything we conceive as non-existing can ever come to exist. Utter destruction—death—is hence something impossible in creation. The world is an entity integrated by a multitude of beings. The principle which pervades all these is indestructible. It is impossible that anything destructible can be born of such a principle. How then can this principle be spoken of as being destroyed? Who can destroy it and how? This is not possible. Then why fear about anything being destroyed or about meeting death?

These bodies of the embodied one, who is eternal, imperishable and immeasurable have an end. Therefore you (should) fight, O Bharata. 18

It is true that bodies are spoken of as destructible. But is it because bodies will be destroyed that Arjuna has given himself up to grief? This cannot be. The soul who owns

none who is altogether without any experience about it. All are overcome with wonder at the very thought of it and yet know it not. For wonder is born of ignorance, not of knowledge. Indeed cessation of wonder is proof of ones having known all about the soul as it is.

The embodied (soul) in the bodies of all is unslayable, O Bharata. Therefore it is not proper you should grieve for all beings. 30

Looking even to your own Dharma (duty) it behoves you not to waver; for, to a Kshatriya (one belonging to the princely order) there is nothing so good (spiritually) as a righteous war. 31

The arguments so far adduced lead to the conclusion that Arjuna should not grieve for the death of beings. But they do not explain why he should cause their death himself. Sri Krishna now proceeds to explain this.

(It is) the fortunate Kshatriyas (who) have (the chance of) a fight like this, which is an open door to heaven providentially found. 32

If you will not fight this righteous battle, you will fail in your duty (as a Kshatriya), you will lose fame and (also) incur sin.

Sri Krishna knows that Arjuna has weighed his Swadharma and fame with his new-found Dharma of Ahimsa and has found them wanting. He has already cast them to the winds deliberately. But fear of sin and the desire for merit have still their hold on him. Hence Sri Krishna's warning to him here. But Arjuna was not in a mood to retract his refusal to fight, unless he was convinced how and why such refusal would result in sin. And it was not possible for Sri Krishna to convince him of this at this stage in the course of his Sankhya teaching.

People will talk of your perpetual disgrace. To the man of honour di

The great chariot-warriors will think that you withdrew from battle through fear; those who (now) esteem you will be-little you. 35

Your enemies will tell many unspeakable tales disparaging your prowess. What can be more painful than this? 36

Arjuna had spent all his life hitherto in acquiring merit, fame and prowess. In a moment of righteous dejection, he had forgotten these his own former ideals. Sri Krishna here draws a picture of Arjuna as he would be without all these and how he would be the butt of ridicule among his erstwhile admirers. Sri Krishna is trying to revive these ideals in him. In spite of his staking these he will but acquire sin. Why should he then throw his grand old ideals away?

If you are killed you go to heaven; if you win, you will enjoy the earth. Therefore, O Kaunteya, stand up resolved to fight. 37

To obtain heaven or enjoyments as a result of fighting, Arjuna need not look for the spiritual merits of the war which is impending. He gets them for merely fighting in it as a Kshatriya. In studies of the Bhagavatgita a question often arises whether Arjuna should be deemed a Jnani or an Ajnani. That Arjuna rose to be a perfect Jnani after the Gita teaching need not at all be doubted. But here he is as yet an Arya and Sri Krishna is addressing him as such. An Arya is he who strictly abides by the rules of his Varna Dharma with unflinching faith. A Jnani not only knows the wherefore of the Varna Dharma and its injunctions but also the whole of Jnana-Vijnana and Dharma which accord with the ultimate Adhyatmic laws of his being. The mere Arya is without this plenary outlook. This distinction in the meaning of the words Arya and Jnani or Pandita has been advisedly made in the Gita. The rewards for which the true Arya is destined are pleasures and enjoyments here and in the hereafter. But the Jnani's rewards are peace here and salvation in the hereafter. Arjuna is an Arya, not a Jnani yet. He may fight for the sake of heavenly enjoyments and pleasures of life.

It is the body which dies, not the soul. He seems to be subject to the rigours of weapons, fire, water and air; still he is immune from these impacts.

He can never be cleft, burnt, drenched or dried. He is perpetual, all pervading, stable, immovable, eternal. 24

He is spoken of as the unmanifest, the unthinkable and the immutable. Therefore knowing him to be such, it is not meet you should grieve. 25

Even if you believe him as being born constantly and dying constantly it is not meet you should grieve, O you of great prowess. 26

Arjuna perhaps may not be inclined to be drawn into metaphysical speculations and would prefer to take things as he finds them. He will then have to assume that the soul is constantly subject to death and is constantly coming to birth. Even then he has no reason to grieve.

To one born, death is a certainty, and to one dead, birth is a certainty. Therefore you should not grieve for the inevitable.

It is quite obvious that everything that is born dies. A little thought will easily lead us to assume that everything that dies is reborn. Of what avail is it for Arjuna to grieve for this inevitable rotation of birth and death?

Beings are unmanifest in the beginning, they are manifest in the middle and are unmanifest after death. O Bharata, why grieve for this? 28

One sees him as wonderful, another describes him as wonderful, yet another hears about him as wonderful. Even hearing thus (about him) no one knows him. 29

It hardly matters what one's conception of the soul is; that it does exist cannot be denied. No one seems to possess exact and definite knowledge about it. Still there is

none who is altogether without any experience about it. All are overcome with wonder at the very thought of it and yet know it not. For wonder is born of ignorance, not of knowledge. Indeed cessation of wonder is proof of ones having known all about the soul as it is.

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Treating alike pleasure and pain, gain and loss, success and defeat, do you prepare for battle. Thus you will not incur sin. 38

This teaching (Buddhi) according to Sankhya (the intellectual way) has been related to you. Now listen to that of Yoga (the way of intuition). Imbued with this teaching, O Partha, you will escape the bondage of actions. 39

Sri Krishna has named His teaching thus far as Sankhya. It is admitted on all hands however that this is not the same which goes by the name Sankhya fathered by Kapila. But what is the essential characteristic of Sankhya taught here by Sri Krishna? The extent to which this Sankhya is akin to Kapila Sankhya has never been determined. It is usual to treat it as identical with the Kapila brand or otherwise according to convenience. This we think is not right.

The name Sankhya given by Sri Krishna in His teaching here has an appropriate meaning. Buddhi Yoga is the main theme of the Gita (10-10, 18-59). But before a man lands into this Yoga, he passes through a state of mind which tends to usher in Buddhi Yoga but is not in itself Buddhi Yoga. The characteristic of this state is its intellectual outlook. To differentiate it from Buddhi Yoga, the outlook of which is intuitive Sri Krishna has named it Sankhya. Buddhi Yoga postulates a personal God Sri Krishna, the Purushottama. A puissant faith in this God, which is the outcome of intuition, germinates in the Buddhi. It then matures and renders the Buddhi intensely God-conscious (Yoga Yukta). This is the characteristic of Buddhi Yoga. Before faith finds scope to assert itself in the Buddhi, a period of restless intellectual enquiry—promising sometimes and disappointing at others—holds sway. It is this struggle of the mere human intellect that has been called by the name Sankhya in the Gita. As already pointed out this intellectual restlessness has its great use. It ultimately leads man to fall back on intuition—faith—which is inborn in his nature, to aid the intellect and to find the way of Buddhi

Yoga. Thus, in the Gita, *Buddhi Yoga* is the method of philosophic enquiry about creation and life, which postulates a creator—a personal God. It is founded on the human capacity of faith and intuition. *Sankhya* is the method of philosophic enquiry based on the capacity of the pure intellect to know the truth—without the aid of intuition. Arjuna's impassioned plea in the first chapter for refusing to fight was *Sankhya*—*Prajna Vada*. Sri Krishna's argument in refutation of Arjuna's position was *Sankhya* too or *Prajna Vada*. For, it may be noted both are intellectual in their appeal and do not envisage the basic principle of *Buddhi Yoga* which is faith in God. The System of Kapila *Sankhya* is purely intellectual like the *Sankhya* of the Gita. Except for this common outlook these *Sankhya* systems have nothing to do with each other. Besides, *Sankhya* in the Gita is understood to mean the *Jnana* school of philosophy or the School of *Sanyasa*. This is correct only in the sense that the conclusions of these schools are devoid of the intuitional basis of *Buddhi Yoga*. The tenets of these schools cannot therefore be fastened on to the Gita-*Sankhya* as is often done. The names *Sankhya*, *Jnana* and *Sanyasa* are used without distinction in the Gita because all schools which cannot be classed under *Yoga* must be included in *Sankhya*.

Let us try to study the *Sankhya* teaching in the Gita in the light of our remarks. The sum and substance of it is that the soul nature is indestructible. Arjuna was in doubt whether he should fight. Sri Krishna in his *Sankhya* teaching calls on him to fight pointing out that the soul cannot be killed. No doubt other subsidiary reasons also find a mention in it. He is asked to treat pleasure and pain equally, not to grieve for the inevitable, to do his duty as a *Kshatriya*, not to refuse *Karma* and to keep away from sin. But these reasons are adduced merely to clarify Arjuna's mind and are mentioned not as arguments but as maxims. Indeed we shall find that all these have been amply and satisfactorily made clear in His teaching of *Buddhi Yoga* later on. But the *Sankhya* teaching which ends here cannot be given the credit for the later explanations.

We may try to assess the impression which this teaching of Sankhya made on Arjuna's mind. Almost all the questions he placed before Sri Krishna in the first chapter remained unanswered. Sri Krishna's rebuke when He began to speak, probably made Arjuna waver in his own decision not to fight. *This Sankhya teaching probably increased his hesitation.* For, he must have known the truth about the soul being indestructible even before Sri Krishna told him about it. Still in his arguments in the first chapter he had omitted to take it into account. Even then, we think, it was hardly necessary for Sri Krishna to hammer at the self-evident proposition as He did. What is more, Sri Krishna carefully evaded even to touch the questions Arjuna had posed. Why should he kill worshipful teachers? Why should he be instrumental in thoughtlessly bringing about a national disaster? Are not the destruction of Kuladharmas and consequent Varnasankara calamities to be avoided? Sri Krishna does not utter a word about these doubts of Arjuna in His Sankhya explanation. Perhaps He thought they were trivial. Still Arjuna, who evidently did not think so, had to be satisfied. Sri Krishna evaded to clear his doubts because we think by the Sankhya method it was not possible to do so.

Sri Krishna seems to have harped on the soul nature with a purpose. Arjuna had described his spiritual difficulty luridly. Sri Krishna wanted to confront him with an unanswerable argument and in an equally grandiose manner. He had to lay stress on the well-known principle about the soul of which Arjuna knew already as much as Sri Krishna. Sri Krishna was confident that Buddhi Yoga alone would set at rest Arjuna's doubts completely. But this teaching was yet to come. Therefore it is clear Sri Krishna has expatiated here on Prajna Vada—Sankhya—based on Buddhi Yoga, to counter Arjuna's Prajna Vada.

For reasons explained above Sankhya teaching in the Gita cannot be accepted as a complete system of science. It is indeed a Nishta, faith—meaning in this context—not founded on positive knowledge.

Here (in this Buddhi Yoga 2-49) there is no loss of effort ; there is no impediment. Even a little of this righteous conduct (Dharma) protects (one) from great fear. 40

In this (Buddhi) Yoga Vyavasayatmika Buddhi (intellect dealing with the mind and senses) is one-pointed, O Kurunandana. But the Buddhi of those who are Avyavasayins (whose Vyavasayatmika Buddhi is vitiated) is many-branched and endless. 41

We must clearly understand what is meant by Vyavasayatmika Buddhi. In the constitution of human nature the Buddhi (intellect) stands in the middle with the soul nature above it and the mental and sensual natures below. Impulses which originate in the soul nature above and the mental nature below meet in Buddhi. It devolves on Buddhi to weigh and appreciate these impulses and to finally accept or reject them. It is in view of this function that it is called Sadasadviveka Buddhi. But this name is not sufficiently expressive for use in Buddhi Yoga. When the Buddhi is dealing with impulses from the mind and senses it is called Vyavasayatmika in the Gita. For while the mind and senses are functioning, the Buddhi has to exercise constant vigilance in permitting or preventing their activities. This function of Buddhi is here called Vyavasaya.

Let us now understand what one-pointedness of Buddhi means. When the Buddhi accepts impulses from the Atmic nature and submits to them, the Gita speaks of it as one-pointed. For in the Jiva the capacity to take cognisance of the supreme Atma is given to the Atmic nature alone. According to the Gita the Jiva's hallucinations, notions, ideas, faith, devotion and knowledge about Him are all harkings from his Atmic nature as they reach and impress his Buddhic, mental and sensual natures. When the Buddhi comes under the complete influence of the Atmic nature and turns towards the supreme Atma the Gita speaks of it as being one-pointed. For then its sole preoccupation is with the supreme Atma. Even when the Buddhi is thus poised in this one-pointed beatitude its Vyavasayatmika activities do not stop but continue (3-5, 8). The burden of

the Gita teaching is that the most vigorous and virulent sensual and mental activities when guided by the Buddhi thus purified and one-pointed, cease to be detrimental to the Jiva and inevitably result in his salvation. Indeed this is what is called Buddi Yoga. We need not expatiate here on this point but would add however that this one-pointed Buddhi is also called Chitta or Chetas in the Gita.

Vyavasaya and Aavyavasaya are technical terms in the Gita. When the Buddhi on account of its orientation towards the supreme Atma is one-pointed even in its sensual and mental dealings it is called Vyavasayi. But when it is not one-pointed it is called Aavyavasayi to indicate that its pursuits are unsound and faulty from the point of view of Buddhi Yoga of the Gita. Aavyavasaya does not mean absence of Vyavasaya.

Those who take delight in the teachings of the Vedas, O Partha, who are full of desires, who aim at Heaven, who argue that nothing else (that is better than the Vedas) exists, and who are ignorant, describe in flowery language the various sacrificial ceremonies, which yield wealth and enjoyments but which (also) result in rebirth and Karma (binding action). The Vyavasayatmika Buddhi of those, who are thus attached to enjoyments and wealth and who have by that (the blandishments of the Vedavadins) lost their Chetas (one-pointed Buddhi) knows no peace. 42, 43, 44

Crude examples of capriciousness of the Buddhi are common in every day life. But this fickleness of Buddhi—absence of one-pointedness—is very subtle. It infects not only the worldly-minded but even the other-worldly ones often enough. The Vedavadins are a good example of this. They are indeed other-worldly in their aims and pursuits; but even there they are utterly selfish. They take delight in the teachings of the Vedas and are full of desires.

Vedas deal with things which are subject to the three Gunas (qualities of Prakriti). You should become Nistraigunya (desireless in respect of the three Gunas), O Arjuna. (Sa also)

become Nirdvandva (free from like or dislike), Nityasatvastha (established in constant Satva), Niryogakshema (free from desire for ones well-being) and Atmavan (one of integrity of soul). 45

All matters dealt with in the Vedas are subject to the three Gunas. Even the highest heavens promised in them are so. In the course of the Sankhya teaching Arjuna was asked by Sri Krishna to fight for the sake of going to heaven (2-37). But now in Buddhi Yoga he is not to aim at it at all. He must transcend the three Gunas in order to achieve Buddhi Yoga. Now, there is nothing in the three worlds which is or can be free from the three Gunas (18-40). To go beyond the three Gunas does not mean that a man should get rid of them. He should have Sri Krishna, the Purushothama, who is above the three Gunas as his sole aim in all his actions (14-26). Even when he has thus gone beyond the three Gunas he has still to persist and maintain their play in himself. This attitude of playing among the Gunas at the same time avoiding their banefulness is said to be Nirdvandva.

Sri Krishna speaks later on (14-10) of the manner in which the three Gunas carry on this play. One of them predominates in its turn while the two others become feeble. The Jiva Purusha who remains the witness and companion in this play of the Gunas among themselves, gradually comes to harbour a liking for the effect of one of the Gunas and a dislike for the effect of the other two. These feelings, viz., like and dislike for the effect of the three Gunas are called the Dvandvas. When the Jiva Purusha overcomes these feelings for the play of the Gunas he is said to be Nirdvandva. It is but one step from this Nirdvandva state to the next higher state of Nistraigunya above mentioned.

The Nirdvandva state is said to be Satvic. Satva is the name given to the first of the three Gunas of Prakriti which is changeful, whereas the essential characteristic of the Satva referred to here is its permanence. The Satva of the three

Gunas has fluctuations but this is constant. Nityasatva state leads on to the Nirdvandva state.

Nistraigunya, Nirdvandva and Nityasatva states are all subjective and to be realised in himself by the Yogi. But how is Arjuna to recognise their Adhyatmic attitudes? The Yogi in whom the above states have matured is to be known by his selflessness in all his actions; he does not think of or provide for himself in any of the undertakings, i.e., has completely abjured Yogakshema (9-22) — egoistic desire. Absence of egoism (6-24; 18-2, 6) is the characteristic of this state of Nir yogakshema.

There is but one way to achieve this state of Nir yogakshema. It is to become Atmavan: to repossess ones soul. What could this mean? When was Arjuna without his soul that he should be asked to repossess it? And how is he to regain it now? Arjuna ever has a soul nature. But it has become defunct and lost its natural impulse. The function of the Jiva, according to Buddhi Yoga, is to take cognisance of the Oversoul or Sri Krishna, the Purushottama. This capacity in it is also known as Adhyatma or Vijnana in the Gita. It expresses itself as love for Him. When the soul in the Jiva is in its pristine condition this love for the Purushottama is its most powerful and natural stimulus. If this aspiration for the Purushottama becomes suppressed or completely lost in the Jiva, the Gita calls him an Anatma — soulless (6-6). When such an Anatma regains the natural capacity of his soul he is known as an Atmavan. Therefore to become an Atmavan is the first step to achieve the higher Adhyatmic objectives mentioned in the descending order in this verse, viz., Nistraigunya, Nirdvandva, Nityasatva and Nir yogakshema. These five states are fundamental and can alone help man to obtain salvation. This is the secret of the science of Buddhi Yoga (18-57).

All the Vedas are of as much use to the Brahmin who knows (the truth) as a well in a place where there is water everywhere (on the surface).

The Brahmin by birth, inspite of his being called a Vedamurti knows not the truth. One should know the true worth of the Vedas as assessed in the Gita. The Vedas are neither the beginning nor the end of the science of Adhyatma. They are like the tender foliage of the tree of knowledge (15-1). The Brahmin who knows thus about them knows the truth. To obtain this perspective even the Brahmin by right of birth has to become Atmavan. He will not then thirst for the Vedas.

Knowledge gained from the Vedas may satisfy the intellect. But in the Atmavan even his Atmic nature feels quite satisfied by its intense and actual enjoyment of devotion for the Purushottama and brings the intellect also to partake of its own enjoyment of beatitude. The Atmavan exceeds the Shabda Brahma — the Vedas (2-52).

You have the right merely to (perform) action; never to its fruit. Do not engage in action with its fruit as your motive; do not (also) become attached to inaction. . 47

The Vedas teach how to derive the maximum of benefit for one's self from Karma. But the outlook of the Atmavan in this regard is quite different. He knows that he has only the right to do Karma. He is equipped with all the means — senses, mind, intellect and ego, that he should perform Karma. Thus charged with the responsibility of doing actions he has indeed the right to perform them. But he has not a similar right to the fruit of actions he performs. The Overlord who has delegated to him the right to perform actions has reserved to Himself the right to the fruit of actions. Therefore Arjuna should never lay claim to the fruit of his actions. If the doer is not to care for the fruit of his own actions why should he do them at all? Arguing thus Arjuna should not refuse to engage in actions.

Engage in action, O Dhananjaya, giving up attachment as the deer (Sanga), standing firm in (Buddhi) Yoga and being equal-minded towards success and failure. (This) equal-mindedness is called (Buddhi) Yoga. 48

Actions when done must result in something. The doer has no right to their result. What should become of it then? Besides, should not the doer have a motive in doing actions? And how can this motive be sustained in the doer without an interest in the result? It is neither natural nor possible for human nature to engage in action in the absence of a motive. The Gita accepts this. Therefore Sri Krishna specifically mentions in this verse the motive which should constantly move a man to action. Whatever the action may be, the doer must perform it in an attitude of Yoga (Yogasthaha). Here Yogasthaha means in an attitude of Buddhi Yoga. Buddhi Yoga is to be attained by becoming Atmavan as already explained. When one becomes Atmavan all the attachment (Asakti) of which his nature is capable is devoted to the Purushottama. To be thus devoted and attached to the Purushottama is technically called the Yogayukta or Yogastha state in the Gita. All Karma done in the Yogayukta state—becomes a Yajna. Actions done for the sake of Yajna—Yajnartha—do not result in bondage (3-9). Thus in this verse the main injunction is to act in an attitude of Yoga. When this is done the result of the action goes where it should and the doer finds a puissant motive for doing all actions. Not only this, the doer becomes egoless both in the execution of the action and in aiming for its fruit. This egolessness is technically called Asanga (15-3) in the Gita.

As our discussion shows clearly, in this verse which speaks of the manner of doing actions emphasis is laid on the attitude of the doer (Yogastha). This is usually ignored and the injunction to act (Kuru Karmam) is assumed to be paramount. Also in insisting on giving up Sanga Sri Krishna's idea is to stress the importance of the doer being egoless both as regards the action and its result. But this giving up of Sanga is usually assumed to mean merely abandoning the fruit of ones actions unconcernedly and cynically. Sri Krishna is suggesting here sublime principles of His Buddhi Yoga using terms of deep and subtle import. The student of the Gita should not lose sight of this fact as explained above.

The doer who abandons Sanga and stands in Yoga never flags in his enthusiasm; whether he succeeds or fails he remains unaffected and keeps on discharging his duty. Unattachedness begets equanimity in him. One great benefit which Buddhi Yoga confers on a person is this equal-mindedness. As assured in the Gita this equal-mindedness in itself is capable of leading man to salvation. It is as good as Yoga. Equal-mindedness is the distinguishing characteristic of a Yogi.

The words Yoga and Samatta are used in the Gita with a special import. They are suggestive of a great philosophic principle germane to its teaching. This fact is not usually realised and whenever the words occur they are invariably taken to mean merely the giving up of the fruit of actions and nothing more. Unless it be for a good purpose giving up the fruit of actions is devoid of merit. Therefore modern philosophers prefer to understand this refusal of fruit to mean acting selflessly or for the universal good. Undoubtedly motives of universal good and selflessness are appreciated by the Gita, but not as the highest ideals. These are included among Sadbhavas (17-26) i.e., things good in themselves. The Gita takes its stand, however, on the highest pinnacle of truth and appreciates all other lower ideals from that eminence. It declares that Sri Krishna, the Purushottama, is the highest truth, and the idea of universal good must be subservient to it. He has condescended to sport, with man as his partner, in the universe of His own creation according to universal laws unalterably laid down by Himself. The beauty about these laws is that the Lord becomes the goal of man and the way laid for him to reach the goal is straight and easy (9-2). The key to these laws is in man himself—in the intricacies of his soul nature. If he comes to possess that key he can have access to the highest spiritual treasure. The Lord Sri Krishna is, then realised by him as the highest truth.

The unattachedness taught in the Gita is not mere giving up of fruit of actions. It is the withdrawal of ones interest from everything other than the Purushottama. Thus even

when a man has given up attachment, he is not devoid of it but is supremely attached to the Purushottama (7-1). Such attachment for Him is a duty laid on man and is not deleterious (7-11). It should not be supposed that when man gives up attachment to fruit, he ceases to aim for fruit of his actions. On the other hand, like all ordinary men he is bound to aim for a result befitting the cause and the occasion (17-20) and to do his best to achieve it (3-25, 18-26). His discretion either in doing his duty or in achieving the fruit is absolutely unfettered. The only restriction laid on him pertains to the fruit after it accrues. He should not expect the result to be invariably what he aimed at; nor should he seek to appropriate it for his purpose. Therefore the unattached philosopher idealised in the Gita does not run away from action or its fruit. Whatever accrues as a result of his efforts he unattachedly and egolessly dedicates to the Purushottama. In this consists his giving up of Sanga and Phala; and this is his equal-mindedness (Samatva).

O Dhananjaya, action is far inferior to Buddhi Yoga. Take refuge in Buddhi (Yoga). Those who aim at results are mean.

49

He who is Buddhi-yukta (attuned to Buddhi yoga) discards here (in life) both merit and sin. Therefore take to (the practice of Buddhi) Yoga. (Buddhi) Yoga is skill in (doing) actions. 50

The Buddhiyogi does not mind whether a Karma which devolves on him as a matter of course is good or bad. His attitude of Buddhi Yoga overcomes both good and bad influences of a Karma. Therefore Arjuna should take to Buddhi Yoga. Buddhi Yoga is skill in doing actions.

Arjuna faced a battle. Let us assume this was something bad to do. If he does it standing firm in Buddi Yoga he will not incur sin. The man who undertakes actions choosing between good and bad ones from his own standpoint, has to suffer good and bad consequences of their result in the end (18-50). But the Buddhi Yogi's attachment is entirely given to the Purushottama and never to the Karma he undertakes

or the Gunas involved in it; therefore the doer is not bound by the good or bad involved in it. Arjuna should also know that merit or sin does not lie in the Karma itself. They are present in the doer's motive. The attitude of Buddhi which saves man from the bondage of merit and sin is clearly defined in the science of Buddhi Yoga. The Buddhi Yogi knows what is good or bad Karma under all circumstances. Therefore he is said to possess skill in doing actions. This skill, however, it must be noted, consists in avoiding the bondage of actions. It does not consist in the doer achieving the intended result.

The wise having become Buddhi (Yoga) Yukta and giving up the fruit of actions are freed from the bonds of rebirth and arrive at the sorrowless state. 51

Is skill in doing Karma to be the end of human effort? What purpose does this skill serve? It saves man from the bondage of Karma. If a man does Karma without Yoga (2-48) he does derive from it either pleasure or pain. And he has to submit inevitably to pain or pleasure in return to balance what he has already experienced. This rotation of sowing and reaping pleasure and pain continues unceasingly until a man steps into Buddhi Yoga. This inevitable subjection to rebirth (13-21) is what is known as the bondage of rebirth. Rebirths are generally found to be more painful than happy. For this rotation of finite births with their burden of pleasure and pain leads athwart the eternal path to salvation ordained in the Gita. Adherence to Buddhi Yoga annihilates sorrow. Any man can attain that status—Padam—of sorrowlessness (2-15). What is called the state of Yoga in the Gita is nothing else but this (6-20, 23). Sorrow in this world is not self-born, it is a condition dependent on a cause. It befalls as a retribution for abandoning the ordained state of Yoga and taking to Ayoga. All these principles about sorrow are fundamental to the Gita. According to it, to know the source of sorrow in the world is to know everything.

When your Buddhi (intellect) crosses over the mire of

delusion, then you will become indifferent to what you have yet to hear and what you have heard. 52

Arjuna had heard much on the subject of Vedanta; he may be yearning to hear yet more. But the confusion he has fallen into now is the result of all that he has heard. He must cross over this delusion. Buddhi Yoga alone can help him to do this. Once his delusion is destroyed by Buddhi Yoga he will find he has lost interest in all that he has heard and will yet hear. -

When your Buddhi, bewildered by (knowledge gained from) the scriptures becomes firm and fixed in peace, then you will attain to (Buddhi) Yoga. 53

It is clear from this verse that the system of Buddhi Yoga of the Gita should be studied as original and independent (4-1, 2)

Arjuna said :

What are the characteristics of a Sthitaprajna who is established in peace, O Kesava? How does the Sthitaprajna (the man whose intellect is firm and at peace) speak, sit and walk? 54

Sthitaprajnatva is the condition of perfect and stable Buddhi. The man in possession of it has been described already as Nistraigunya, as Nirdvandva, as Nityasatvastha, as Niryogakshema and as Atmavan. But these descriptions are too subjective to give Arjuna a clear idea about the Sthitaprajna. Arjuna understands that all these attitudes of perfection are possible for man, but how is he to be known by others in actual life? What may be the marks that distinguish him?

The Lord said :

O Partha, when a man having abjured all desires (horn) of the mind finds mental satisfaction in (following) his Atmic (son) nature, then he is called a Sthitaprajna. 55

The human mind is ever craving for satisfaction which the contact of the senses with their objects brings. This ardour of the mind is no doubt natural; but it is also an impediment in the path of a man's spiritual progress. The Sthitaprajna does not allow these desires to arise in his mind. Nevertheless, he does not deny his senses contact with their objects. He trains his mental and sensual natures to refuse the satisfaction resulting from sense-objects and to crave for and partake of the joy derived from his Atmic nature (2-43).

The Muni (striving sage) whose mind is unruffled in the midst of sorrows, who is without attachment in (the midst of) happiness, who is free from desire, fear and anger, is called a Sthitaprajna. 56

Sorrow is a feeling exclusively of the mind. When the mind fails to achieve the satisfaction it desires, it becomes aggrieved. The man whose Atmic nature is subservient to his mind feels that it is his Atma and not his mind that really endures the grief. Even sensual happiness, he thinks, is enjoyed by his Atma. But the Sthitaprajna does otherwise. However great and good the reason may be for him to grieve, he holds his mind in peace by the power of his Atmic nature. Nor is he elated when anything agreeable comes to him. A Sthitaprajna is free from desire fear and anger. His Buddhi is firm and unflinching.

His wisdom is steady who is without attachment in anything, who having met with good and evil neither rejoices nor hates. 57

When he withdraws his senses from their objects as the tortoise withdraws its limbs from every side then his Buddhi (intellect) is steady. 58

When the senses are kept away from their objects, these objects drop off from the embodied, leaving a taste for them (in the mind). When the Param (the Supreme Soul) is seen, even this taste for sense objects in the embodied disappears. 59

When the senses are restrained from their objects, the latter no doubt drop off. But this is not the right way to restrain the senses. The taste for sense-objects, we should remember, is primarily in the mind. The senses run after their objects only when they are instigated by the mind. Therefore before forcibly restraining the sense-organs one should first root out the interest for their objects which is in the mind. There is but one way to do this. And that is to realise the joy resulting from ones attachment to the Purushottama.

O Kaunteya, these turbulent senses carry away by force, the mind of a wise man even when he is striving (to restrain them). 60

One should restrain all these (senses) and remain devoted to and intent on Me. For his wisdom is steady whose senses are thus under control. 61

Therefore when trying to restrain the senses one should practise Buddhi Yoga and devote ones mind and Buddhi to the Lord Sri Krishna. This is the way to avoid the failure which even the wise meet with in their attempt to restrain the senses. When they have thus been brought under control, the man is to be known as steady of wisdom.

When man thinks of sense objects, attachment to them grows on him. Attachment breeds a desire for them. Desire begets anger, anger results in delusion, from delusion ensues aberration of the Buddhi and from aberration of Buddhi, its total destruction. Once Buddhi is destroyed the man goes to ruin.

The influence of the senses over man grows very insidiously. He lives in and acts through them inevitably and has to think of them often. This thinking breeds familiarity and consequences as described follow.

The man of self-control enjoying sense-objects with his senses, (which are) free from likes and dislikes and subdued by the mind, attains to peace (2-61). 64

A man must therefore be wary when he has to deal with the senses. He cannot but think of them. But when doing this he should beware that he does not develop in himself likes or dislikes for their objects. He should be devoted to the Atma, the Purushottama, to subdue his mind and through it the senses. Peace then follows as a matter of course.

When peace is attained there is destruction of all his sorrow. (Vyavasayatmika) Buddhi of the man who has attained peace quickly becomes steady (2-41). 65

The Ayukta (one who is not attuned to Buddhi Yoga) has no (Vyavasayatmika) Buddhi nor has he Bhavana (right understanding 18-20); without Bhavana he can have no peace; and whence can one without peace get happiness? 66

This verse obviously refers to the Aavyavasayin (2-41) who is devoid of (Buddhi Yoga) Yukta or Yogastha (2-48) state. Bhavana means here correct idea regarding his relation to the creation and creator (18-20).

The (un-restrained) mind which runs after the senses carries away the (Vyavasayatmika) Buddhi with it, even as the wind carries away a ship upon the waters. 67

The calamitous results which ensue have already been mentioned (2-62, 63).

Therefore, O you of great prowess, of him who controls on every side his senses from their objects, the (Vyavasayatmika) Buddhi becomes steady. 68

While all beings are asleep (in the matter of attachment) to the Purushottama (Overlord) this man of restraint is wide awake (in it 2-61); while beings are wide awake (in all their sensual relations), this knowing sage is asleep (in them). 69

He in whom all desires enter, like rivers entering the sea, which is being filled from every side but does not overflow, obtains peace. Not the man of sensual desires. 70

The Sthithaprajna, because he is said to be asleep in sensual matters, should not be understood to eschew them altogether. Even his life of restraint has to be lived in and through the senses. He cannot be free from sensual needs. He, however, remains unruffled by them and obtains peace. The man of unbridled sensual desires can never achieve it.

That man attains peace, who gives up all desires and behaves unattached, who is selfless and without egoism. 71

O Parth, this is the Brahmisthiti (state of poise in Brahman—Creator). Having attained this a man is never deluded. Living in this (state of Brahmisthiti) even to the end (8-6) he obtains Brahma-Nirvana (the state of repose in Brahma). 72

The end mentioned here does not, it seems to us, refer to the particular life in which a man attains Brahmisthiti. It seems to refer to the end of self-inflicted rebirths which may be after many more lives are passed in this state of Brahmisthiti. For, the bondage of Karma wears slow and it has to disappear without even a trace being left. Even Jnanis have been mentioned as going through several lives before achieving this (7-23). We will discuss the significance of the terms Brahmisthiti and Brahma-Nirvana in another context (18-56).

This chapter contains, it may be noted, a description of Buddhi Yoga in outline. Beginning with its elementary feature of steady and one-pointed Buddhi and consequent peace, the teaching proceeds to the final stages of Brahmisthiti and Brahma Nirvana with necessary details to complete the picture.

END OF SECOND CHAPTER

THIRD CHAPTER

Introduction :

We should have a clear grasp of Arjuna's and Sri Krishna's psychological stand at this point, to follow the course of the teaching in this chapter. Arjuna's mind was so much overwhelmed by sorrow that he could not decide what to do. Yet he had resolved not to fight, and had marshalled arguments in support of this decision. Unexpectedly for him Sri Krishna had dismissed his arguments as unworthy and pedantic. Still Arjuna would naturally be partial to his first decision. He was closely following Sri Krishna's arguments to find fault with them if he could or to seek support in them, if any, for his own decision. In the first place Sri Krishna's arguments were vague and equivocal. Why should he beat about the bush? Why should He not say in one word whether Arjuna should fight or not? Besides He had himself declared that karma was inferior to Buddhi (2-49). Arjuna had thought out deeply and unerringly before making up his mind not to fight. His resolve was therefore better than blindly proceeding with the fight. Why should Sri Krishna condemn it? Why should He egg Arjuna on to action so odious as war?

Let us now try to appreciate Sri Krishna's attitude. He was the creator. He was also the absolute cause of all developing situations in creation. Indeed He was the architect who brought the universe into being and maintained it. He was prepared, at the moment to communicate to Arjuna without any residue of doubt all about His secret of producing the creation. Arjuna's dejection did not force Him to disclose it; it served Him only as a pretext to do just what He had planned to do. As already remarked He had set for Himself the duty of divulging to Arjuna and through him to mankind this secret as the most momentous work of His Avatar (2-10). Therefore why should He not avail Himself

of this occasion to explain to Arjuna, why He had brought the creation into being and how all action in it was in fulfilment of His motive? Why should He tide over the crisis by somehow inducing Arjuna to fight?

Sri Krishna had His own difficulty in communicating His thoughts to Arjuna. Terms of Vedanta philosophy had acquired connotations at the time which did not serve to explain His outlook. It was not also practical to devise fresh terms and to familiarise Arjuna with their new meaning. Therefore the first need for Sri Krishna was to give Arjuna a new angle of vision. He had to acquaint him with the new import which conventional terms in Vedanta should convey; and this was not easy to accomplish. For, Arjuna's mind was steeped in the old connotations of those terms. Therefore, before entering on the main subject of His teaching, Sri Krishna had to prepare Arjuna's mind to receive the new sense of the terms He would use. Both Sri Krishna and Arjuna were of the same religion, spoke a common language and had received the education in vogue then to the highest degree. They were also well versed in the conventional Vedanta literature of the day. Nevertheless, they discussed at length and abundantly the meanings of even ordinary Vedantic terms in the Gita. In these discussions, it is also evident Sri Krishna has sought to lay emphasis on the new meanings of the terms. This point is extremely important. For on it depends the correct understanding of the sense of the teaching in every context. The Gita in spite of its great popularity, has often been criticised for its supposed incoherence, discursiveness, obscurity, repetitions, interpolations, self-contradictions and lack of scientific method of treatment. If we regard the Gita as its own dictionary and do not rush to other sources to interpret its terminology, the defects ascribed to it will be found to disappear. We shall find that the first six chapters of the Gita are mainly devoted to the explanation of terms and such explanations continue to the very end (18-1).

Sri Krishna's explanations of terms, we should also remember, were based on the perfect system of philosophy

which was His own. His utterances throughout the chapters are subtle and sublime. But until Arjuna became fairly initiated into the intricacies of Sri Krishna's teaching at the beginning of the seventh chapter, he could not be expected to grasp its full significance. Sri Krishna's words of universal import and deep suggestiveness, in the beginning made on him a very superficial impression. Arjuna's question at the beginning of this chapter must be understood in this perspective.

Arjuna said :

O Janardana, if in your view Buddhi (Yoga) is superior to action (2-49) why do you yoke me on to terrible action (like war), O Kesava? 1

By a statement equivocal as it were, You are confusing my intellect. Tell me therefore decisively that one only, by which I shall achieve my spiritual good. 2

The Lord said:

I have already told you of the two faiths in this world, O sinless one (2-39). (The intellectual way) of the Sankhyas through the path of knowledge, and (the intuitional way) of (Buddhi) Yogis through the path of action. 3

Arjuna wanted from Sri Krishna an answer in one word whether he should fight or not. This verse is not an answer to his question but speaks of two Nishtas and these are named Jnana Yoga and Karma Yoga. It is wrong to guess from the near connotation of these terms that they refer to the schools of Pravritti or Nivritti of those days or to the Karma and Sanyasa schools of a later period. The Gita proclaims with all the emphasis at its command that it is not possible at all for man to refrain from Karma even for a moment. It cannot, therefore, countenance Sanyasa in the sense of relinquishment of Karma. Again the Pravritti school of those days is quite different from what we understand to-day by Karma Yoga which the Gita teaches.

Now what are the two Nishtas Sri Krishna has already

None can abstain from action even for a moment. All are compelled to act in spite of themselves by the Gunas (qualities) born of Prakriti (nature). 5

The deluded man who restrains his organs of action but dotes on their objects in his mind is called a hypocrite. 6

But that man excels who restrains his senses by the mind, O Arjuna, and without attachment, performs Karma Yoga, (disinterested actions) by means of his organs of action (5-11).

Restraint of the senses must begin with the mind. Once the mind is controlled the senses also come under control. Bringing the mind and the senses thus under control a man should persist in doing actions with his sense organs. This is the Karma Yoga specifically taught in the Gita as subsidiary to Buddhi Yoga.

Do you perform Niyata (ordained) actions (Yajna, Dana, Tapas 18-7); for action is superior to inaction. By inaction even the maintenance of the body would become impossible for you. 8

In this world all action except that done for Yajna (for the Overlord) is binding, O Kaunteya, do you actions unattached for that (Yajna). 9

Sri Krishna has given His decision in the above verse in the matter of action and inaction. The reasons stated in support are practical and also accord with Buddhi Yoga. Some Vedanta schools have neither toleration nor even patience with the practical aspect of life. Not so Buddhi Yoga. Buddhi Yoga is conservative in regard to practical life though critical of it. This is why, when commencing to explain it, Sri Krishna declared one-pointed Buddhi in all outward contacts as its chief characteristic.

Niyata Karmas are of three kinds. Of these, actions done in dedication to the Purushottama (Yajnartha) do not bind. The other two, viz., Dana and Tapas surely result

in bondage though agreeable (3-10,13). Karmas which are not Niyata bring about disagreeable bondage. Therefore Arjuna should always do his actions in a spirit of dedication to the Purushottama, i.e. Yajnartha (3-30). It should be clearly understood that Sri Krishna refers to the Yajna included in the Niyata Karmas and not to any other.

But even this Yajnartha Karma must be done un-attachedly. For there are Yajnas of another category which may be done with attachment. These too are not only admissible but prescribed. They are intended merely for the fulfilment of ones desires in life and result in bondage.

Brahma created beings of yore together with (the principle of) Yajna, and said to them, "By this (Yajna principle) shall you prosper. May this be the milch cow of your desires. 10

(This Yajna ordered by Brahma, it may be noted, is different from the Yajna referred to in the preceding verse; for this can be practised with attachment and to fulfil ones desires.)

One may perform Yajnas with attachment but these Yajnas are far inferior to those of the Niyata group done without attachment. This Yajna principle was laid down originally by Brahma (the creator) at the time he created beings.

Satisfy the gods by this (Yajna principle) and may the gods satisfy you (by their gifts). Thus satisfying each other may you attain the highest good. 11

The Gods being satisfied by Yajna (sacrifice) will yield to you desired enjoyments. He who enjoys their gifts without returning to them is verily a thief." 12

The good people who eat what is left over from Yajna (offering to the Gods) are free from all sin. But sinners who cook for themselves (selfishly) verily eat sin. 13

The idea contained in this verse refers to the belief

commonly found in all religions. The blessing of food comes to man from the gods who expect gratitude from him in return for their gifts.

From food emanate beings; food is produced by rain; rain results from Yajna and Yajna (sacrifice) is born of action.

(The principle of) Karma (action,) emanates from Brahma (the creator) and Brahma is born of the Akshara (Over-soul). Therefore the omni-present Brahma is ever established in Yajna (sacrifice). 15

That man lives in vain who being sinful and sensual does not follow here (in life) the (course of) Yajna Chakra (wheel of sacrifice) thus set in motion, O Partha. 16

One should do Yajna for the Purushottama unattached—this is the best Yajna (3-9, 19, 30)—or for the Brahma with attachment and follow the rule of the Yajna Chakra (3-15). The latter Yajna is equivalent to the principle of Dana taught in the Gita. It is inferior to Yajna of the first sort and less meritorious too; but to default in it however is extremely hazardous to man.

But the man who delights only in the Atma (Overlord), who finds his satisfaction in the Atma and his contentment also only in the Atma has nothing that he has to do. 17

One who would follow the course of the Yajna Chakra must be very careful in choosing his actions and observing its subtle laws about giving and receiving. But he who finds delight in the Purushottama (Atma), whose Atmic nature finds its satisfaction in such devotion, whose sensual nature also finds its contentment in this pursuit, need not feel concerned about his wellbeing (9-22) or dutifully or diligently follow the Yajna Chakra. Yajna for the Purushottama is superior to following the Yajna Chakra. That this should be so is ordained by the Overlord (Purushottama).

There is naught here (in this life) which he seeks (to obtain) by either doing or not doing actions. He has nothing to expect from any being in creation. 18

A man devoted to the Purushottama has nothing to achieve for himself; nor has he any purpose of his own to serve by desisting from action. Unlike him the man who complies with the Yajna Chakra does so for his own benefit. Indeed the Atmarati has no object to gain from any being in creation—god or mortal. All his desires and attachments are surrendered to the Purushottama. He is thus wholly devoted to the Atma.

Therefore do you ordained actions constantly and unattachedly. For the man who does actions unattached obtains the Highest. 19

His attitude is right and spiritually the best. Therefore Arjuna should become free from attachment and always do his actions in the spirit of Yajna (Yajnartha). He can achieve his highest good by doing actions as Yajna without attachment. He should not confuse this kind of Yajna with the other which goes to fulfil the need of Brahma's Yajna Chakra. This is the force of the word 'Tasmat' in this verse.

For Jnankn and others achieved perfection through action only. Even with a view to Lokasangraha (good of the people) it is proper you should perform actions. 20

It is not necessary to withdraw from action to achieve one's own spiritual good. Karma can never be given up. One must either become devoted to the Purushottama and act; or dutifully conform to the Yajna Chakra and act. In both cases there is no escape from doing actions. Sri Krishna now gives examples of great men who achieved the greatest good by following the path of Karma and mentions a practical reason why Karmas should not be given up. Though this practical reason of Lokasangraha is mentioned along with the Adhyatmic reasons, it should not, we think,

be allowed to overshadow the latter, as has been done by some commentators. It is quite possible that these practical considerations re : Janaka and Lokasangraha were expected to make a better appeal to Arjuna. Indeed that is why they are mentioned here.

Whatever is done by a great man is also done by (other) ordinary people. The rule (of action) adopted by him is followed by the people. 21

There is nothing for Me to do in the three worlds, O Partha ; nothing to be secured which I have not. (Yet) I do abide in action. 22

For if even I do not abide in action unwearied, men will follow my way in all respects, O Partha. 23

In the above two verses Sri Krishna is referring merely to the doing of Karma or refraining from it ; not to the doing of particular actions with a view to achieve Lokasangraha of ones own choice.

If I desist from action these worlds will be ruined. I should be the cause of Saukara (confusion) and should be destroying these subjects. 24

Sri Krishna's infallibility referred to in this verse is significant. In the Gita the Purushottama is mentioned as Akshara (3-15). The terms Kshara and Akshara are ordinarily understood to mean destructible and indestructible. But in Buddhi Yoga these words have a different connotation. According to Buddhi Yoga the three Purushas—Atmic individualities—viz., the Purushottama, the Brahma and the Jiva (15-16, 17) have each an ordained Bhava or attitude of his own. The attitude of the Purushottama is to be united with this creation in a spirit of Yoga. The attitude similarly ordained for the Brahma and the Jiva is called Adhyatma in the Gita (8-3). The essence of Adhyatma Bhava is devotion to the Purushottama. Adhyatma does not mean here "Pertaining to the Atma" as ordinarily understood,

Even the dissertation re : the Atmic nature which Sri Krishna delivered as His Sankhya in the second chapter is not. Adhyatma according to Buddhi Yoga. The Adhyatma taught in the Gita is a great secret (II-1). Its meaning is subtle and covert as we have pointed out. The Brahma is incapable of deviating from his ordained attitude of Adhyatma. He is therefore also called an Akshara—not the absolute but the Kutastha and the Vajnapratishthita (3-15; 15-16). Akshara. But the Jiva Bhutas are named Kshara. For they very easily default in their ordained Bhava of Adhyatma and become oblivious of the Purushottama. Sri Krishna is speaking in this verse of His interest—Yoga Bhava—in His creation which is infallible, and this is the significance of His being known as Akshara.

Even as the ignorant do actions with attachment, O Bharatha, the man of knowledge desiring Lokasangraha should do actions unattached. 25

Few in this world will consent to be classed as ignorant. And the desire to do good to the people is seldom wanting in any one. Obviously on the authority of this verse every one can, and many will, set out to engage in Lokasangraha. But the sense of the verse is not to be understood so superficially. In the first place it must be observed that the terms 'unattached' and 'Lokasangraha' in this verse are antithetical. If a man cherishes a desire in the mind, the Gita accuses him of Sankalpa (6-24). Therefore the Gita refuses to accept him as a Pandita (6-4). Besides Anasakti in the Gita does not mean mere absence of attachment but a specific attachment to the Purushottama (7-1) which is exclusive of any other attachment however idealistic. Any encroachment by the latter, the Gita characterises as Vyahichara—infidelity; because it is ordained, that in the absence of the former the latter can never remain unsullied by egoism. Therefore the Gita which demands that the entire capacity for desire should be devoted to the Purushottama will not in the same breath ask a man to hanker after Lokasangraha.

What is the meaning then of this call to do Lokasangraha? The responsibility of Lokasangraha mentioned here refers only to the doing of Karma and not withdrawing from it. A Pandita abides in Karma and does not renounce it. The ordinary man, follows his way, and therefore also abides in Karma. He is not misled into withdrawing from it. The Pandita, the Gita means, should thus achieve Lokasangraha. He should persist in Karma unattached and should not default in regard to Lokasangraha. This advice is not inconsistent with Buddhi Yoga. We have seen it argued that if the purpose of Lokasangraha is ruled out, the Pandita or Jnani will be deprived of the only worthy motive he has for doing actions. But there is no cause for this fear. It is not possible for any one to desist from action altogether even for a moment. To attempt to withdraw from Karma will amount to Vikarma and not Akarma. The Pandita is no exception to this rule. Niyata Karmas must be done and cannot be given up (3-8; 18-7). They are inherently binding on him. No one can preserve the purity of his Buddhi if he withdraws from Niyata Karmas (18-5). And in spite of the Pandita's greatness his fall is certain if he attempts to give up Niyata Karmas (5-11).

Therefore even the Pandita should abide in Karma like any ignorant man. He must show interest, determination and singleness of mind in everything he does, exactly like the ignorant man. But in respect of the result of his action, however, he should take Sri Krishna for his model and become unattached.

The man of knowledge should not confuse the ignorant who are attached to actions. He should do actions himself as a Yukta (one attuned to Buddhi Yoga) and should get them to do all actions.

26

Karma Sanga—ego sense in doing Karma—cannot be renounced all in a moment. Such renunciation has to be achieved by a process of evolution which must be systematic and gradual. What needs correction in a man is not merely his knowledge—Jnana—but his Vritti—habititude. Know.

ledge which has not been assimilated and lived and woven into a man's habitude is a useless burden and often harmful. Therefore Jnana—knowledge—which is beyond a man's capacity to digest and utilise when it is stuffed into him hardly improves him. On the contrary such knowledge caught in the grip of ignorance which rules in him shows itself up in absurd and disagreeable forms and antics. Religion (Dharma), worship, ritualism, cleanliness and restraint of the senses are in themselves aims and ideals undoubtedly worthy of being inculcated. But we often find religion degenerate into fanaticism; worship into an intolerance of idolatry of which others may be guilty in one's own view; ritualism into hatred of other people's rituals; cleanliness into untouchability and restraint of the senses into self-torture. Are these not antics resulting from knowledge and ideals in the clutches of ignorant prejudice? Is it not necessary to teach these ignorant fanatics the need for curing themselves of prejudice even before they think of ideals? Can prejudice and knowledge co-exist? Therefore ideals which are difficult to assimilate should not be placed before the ignorant. Pandits who would reject Karma as a short-cut to salvation and who have by the law of Lokasangraha to set the ideal for the ignorant mislead them as above indicated. To avoid this result and to serve the principle of Lokasangraha the Pandits should realise his responsibility to abide in Karma. He should however be constantly Yukta—Buddhi Yoga Yukta—and act (2—48). Not only this, he should ever impress on others that the way to spiritual good lies in doing Karma, not in rejecting it.

The man whose soul is deluded by egoism thinks he is (himself) the doer of all actions done by the Gunas (qualities) of Prakriti (nature). 27

Man is impelled to action because Prakriti by means of its qualities, sets up in him its play. The relation of like and dislike between the senses and their objects which are involved in the play is fixed and unalterable (3—34). When the Jiva who is ordained to stand witness to their play becomes interested in it so that he takes a liking to its

expressions in one Guna and dislikes them in another he incurs bondage. From this bondage rebirths follow (13-21). His ego nature is solely responsible for allowing his mind to get absorbed in the Prakritic play. This lapse on the part of the ego nature is culpable. To escape this delinquency a man must restrain the sensual urge in his ego and cultivate renunciation through his Buddhi. In the absence of a spirit of renunciation the man obsessed with the ego-sense thinks that he is himself the doer and all actions must serve his own interests. But this is a fallacy in him.

He who knows the principle of the division of Gunas and Karma (14-10), O you of great prowess, knowing that the Gunas (qualities) play among Gunas does not become attached to them. 28

The man who knows the true principle completely, not only knows what is Karma and the responsibility of the ego in regard to it but also how Karma is related to the Gunas of Prakriti. Indeed he knows that Karma is nothing but the play of the Gunas of Prakriti as they vie for supremacy among themselves. He does not interest himself in their play nor looks to the qualities of Prakriti for seeking his own happiness.

Those who are deluded by the Gunas of Prakriti become attached to Guna and Karma. One whose knowledge is perfect should not disturb the unintelligent whose knowledge is imperfect. 29

It is true that those who are deluded by the Gunas are caught in the whirl of their play. This result is indeed regrettable. But even then the Jnani should not himself withdraw from Karma and thus mislead such ignorant people into giving up Karma altogether.

Dedicating all your actions to Me with Adhyatma Chitta (unwavering attitude of your soul's yearning for Me) and being desireless and egoless do you fight in battle unperturbed. 30

Should the Jnani, then, engage in Karma solely for the benefit of the ignorant, i.e., for Lokasangraha? Will such an altruistic motive suffice? Has he nothing to achieve for himself in thus undertaking to help others? If he has, may he not know what it is and how it serves him?

The Lord Sri Krishna has given his answer to all these queries, in this verse. He first indicates what purpose Karma should serve. Creation is the result of co-ordinated Karma, constantly in a condition of flux. It is a continuous flow of Karma on a universal scale. Even the Almighty Lord Himself could not do without Karma in projecting the creation. Therefore Karma is a *sine qua non* in creation. The Lord has, however, ordained that this principle of Karma, great as it is, must be subject to His own dispensation - Maya. He has laid down the rule that Karma done for His sake should be free from bondage (3-9; 11-55; 12-10). If it is not meant for him it should bind (5-12).

Let us now consider what Lord Sri Krishna means when He says that Karmas should be done for Him. He is not perceptible to us anywhere in creation either visually or through other experience. Yet even in the least of our doings He is present with His decisive will or Sankalpa. It is not possible that any action, howsoever great or small, can take place or result without His consent (13-22). Whether an action succeeds or fails, His overpowering supreme will—Maya—is the factor which decides the result. It does not depend merely on the skill of the doer or his want of it (18-16). It is true that the Purushottama is indifferent (Udasina) in His attitude to the result of Karma (9-9) and also that the right to do Karma has been conceded to the Jiva (2-47). But both His indifference and the right of the Jiva to action are limited by the Lor's purpose of securing the well-being of creation (5-29, 9-18) and His will is present in all human actions, good, bad or indifferent, from beginning to end. The man who abides in this faith quickly achieves the purity of his Buddhi and howsoever he may be acting he does so in fulfilment of the divine will. Therefore to do actions for the Purushottama is to act in the certain faith that His wish

is paramount and compelling in all actions and to be desireless on ones own account. Karmas cannot be done for Him in any other way. Unless Karmas are thus done in a spirit completely attuned to Him, be they ever so benevolent or other - worldly they do not fail to bind.

Indeed it is not easy to train the mind to be thus attuned. It has first to come under the complete control of the Buddhi. The Buddhi has, in its turn, to become subservient to the Atmic nature. When this happens the Buddhi is one-pointed and is called 'Chetas'. The devotional regard towards the Purushottama which the Atma communicates to the Buddhi and renders it one-pointed is called Adhyatma Bhava in the Gita. It is the Bhava of which the Brahma's very nature is constituted (8-1). He is therefore ever devoted to and standing in Yajna for the Purushottama (3-15). The Jiva also is similarly required to offer himself up in service to Him. The term Adhyatma should therefore be understood in this sense in the Gita. In the Gita its meaning is a sublime secret (11-1).

When a man's Chetas—one-pointed Buddhi - is given up to Adhyatma he becomes selfless. Desire for personal welfare or the ego sense in doing actions will not affect him in the least. Actions done in this way can never harm him spiritually.

Arjuna should thus stand in Adhyatma Chetas and offer up all his actions to the Lord Sri Krishna with all the ardour of which he is capable. This is the only way to do Yajna for Him. He should remain unperturbed and fight.

Even those men who constantly abide by this My doctrine with faith and without carping are freed from (the bondage of) actions.

31

The Lord Sri Krishna is Himself the Purushottama. All the basic principles of creation which He has explained to Arjuna are of His ordaining. It is best to practise them in their entirety but to some this may not be possible. In

that case one should have faith in them and uncarpingly act up to them to the best of ones ability. When this is done in a Satvic spirit and with purity of motive as well as means Karmic bondage is overcome with certainty.

But those who are carping and do not follow My doctrine, know you, they are lost to all Jnana (righteous life 13-7, 10) and one-pointed Buddhi and go to ruin. 32

This is no curse uttered by Sri Krishna for having been ignored. There is only one way in which man may achieve his redemption. That way is taught in the Gita alone. To ignore it leads to ruin. This verse thus gives a necessary warning.

Even the Jnani (enlightened man) acts in accordance with his Prakriti (nature). All beings follow their Prakriti. What shall restraint avail? 33

The Jnani takes to Sri Krishn's teaching the moment he finds it, because of his Prakritic tendency which is receptive. The Ajnani turns away from it also because of his Prakritic tendency which is impervious to it. Faith in Sri Krishna or want of it is not due to ones knowledge or ignorance about Him but to ones Prakritic bent. When Daivi Sampat takes firm root in a man's Prakriti and flourishes, unbelief in the Lord Sri Krishna and partiality for sensual ease and comfort cannot touch him. When however Asuri Sampat is in the ascendant even if a man sees Jnana effulgent like the Sun he will find it impossible to follow it. Jnana and Ajnana according to the science of Buddhi Yoga are not matters of mere intellectual realisation. They are influences which have the man's inborn Prakritic nature (Satva 17-3) in their grip. All Jivas whether they are Jnanis or Ajnanis follow their inborn Prakriti. Any attempt to obstruct its course and to divest it suddenly by the force of casual enlightenment invariably fails.

The like and dislike of the senses for their objects are ordained. Man should not become subject to their sway, for they are his bafflers (on the way). 34

The growth of Ajnana in ones Prakriti is primarily due to the rising influence of the senses and their objects. It is not possible for any one to avoid contact with them altogether. The relation of like and dislike between the senses and their objects are of course fixed. Destined to live in the midst of these likes and dislikes by the inevitable dispensation of providence it is not possible for man to escape them. While he comes under their influence he is carried away, as already said, along the current of Dhyana, Sanga, Karma, etc., (2-62, 63). Arjuna must be wary in dealing with them. He must not be attracted to the satisfactions or happiness they offer. These senses are like highway men. Their object is to deprive man of his wealth of Jnana which he assiduously conserves as provision for his pilgrimage towards salvation.

Better one's own Dharma (duty according to the social order) though devoid of merit than the Dharma of another excellently done; better death in ones own Dharma; another's Dharma leads to peril. 35

The temptation to seek a change of Dharma springs from the reluctance of the senses to submit to the rigorous sacrifice involved in ones own Dharma and the comparatively easy and agreeable demand of the other Dharma chosen. It was the belief in those days that such change of Dharma was spiritually harmful in the extreme to the individual. Sri Krishna is here referring to this belief (18-45).

We should clearly understand the significance of the terms Svadharma and Paradharma in this verse. At the time Sri Krishna was speaking, everything was weighed in the balance of Dharma. By Dharma was meant all thoughts or actions which unerringly led the individual to his own spiritual good. We in our day do not understand Dharma in this sense. Today Dharma means a denominational religion. In this verse, the sense in which it was understood at the time is obviously meant. When the Gita was taught the division of society into the four orders was in vogue in Bharatavarsha. In this arrangement each individual

remained a member of one of the orders. Each Varna had its own ordained duties and the duties so assigned to the four Varnas were complementary to one another and contributed to the well being of society as a whole. The order to which an individual belonged was decided by his birth and he had not the liberty to change his Varna. It was the universal belief then, that the arrangement of Varnas assured individual and social happiness and spiritual well being, notwithstanding its apparent arbitrariness. Therefore the belief that ones Varna was itself Dharma prevailed among the people. The duty devolving on the individual in consequence of his Varna was accepted as his Svadharma. It is about this Svadharma that Sri Krishna is speaking here.

From the several references made in the Gita to this institution of Chaturvarnya, we believe, Sri Krishna was in favour of the arrangement. The philosophy of the Gita supports it. Nay, He claims to be the author of the institution itself and to have made the division of duties too as they prevailed. Much of what has been taught in the Gita regarding the growth of Prakriti and Gunas in individuals accord with principles underlying Chaturvarnya (18-41, 44; 4-41).

Arjuna said :

Though himself reluctant, impelled by whom does man commit sin, as if led to it by force, O Varshneya? 36

Let us not speak of those who are viciously prone to refuse their own Svadharma and who readily take to others' Dharma. There are however others who do not wish to transgress their own Dharma. Why are these, as if by force, drawn into ways of error and sin?

The Lord said :

It is (by) desire, it is (by) anger horn of Rajoguna. It is insatiable and mightily sinful. Know this as the enemy in this world. 37

As fire is enveloped by smoke, as a mirror by dirt and the embryo by the amnion, this (knowledge) is enveloped by that (desire and anger). 38

The Jnani's (wise man's) knowledge is enveloped by this insatiable fire in the form of desire, his perpetual enemy, O Kaunteya. 39

Jnana and Ajnana in man reside in his ego nature and engross it. In the wise man a perpetual struggle for ascendancy goes on between them. Jnana is the Atmic suggestion of renunciation and Ajnana is desire for sensual impulses and satisfactions. In this struggle desire overpowers Jnana, the latter succumbs.

The abode of desire is said to be the senses, mind and Buddhi. It envelopes Jnana (13-7, 10) and through these deludes the embodied. 40

Therefore, Bharatarashabha, first restrain the senses and kill this sinner (desire), the destroyer of Jnana (13-7, 10) and Vijnana (knowledge about the Oversoul). 41

Though desires reside in the senses mind and Buddhi, they are initially instigated by the senses. They insidiously gain control of the mind and Buddhi. It is better not to allow desire even to sprout at its very source, viz., in the senses. Therefore to do away with desire Arjuna must begin with the restraint of the senses. Desire is unholy and sinful. It is proper to kill it and do away with it. It destroys not only Jnana but Vijnana also. The loss of Vijnana is even more terrible in its consequences than the loss of Jnana.

Senses are said to be superior (to their objects); mind is superior to the senses; Buddhi is superior to the mind. He (the Atma) is superior to the Buddhi. 42

Just as Jnana resides in the senses, mind and Buddhi, Vijnana resides in the Atma. Therefore when desire destroys Vijnana it directly cripples and incapacitates the

soul and renders the man an Anatma. If Jnana is lost and the Atma is left with its Vijnana intact the former may be regained with some effort. But if Vijnana is destroyed (then) everything is lost.

Thus knowing him (soul) who is superior to the Buddhi and restraining the senses by your Atma (mind 3-7), O you of great prowess, kill that formidable enemy in the form of desire. 43

Arjuna should understand by his intellect (Buddhi) the secret of Vijnana (intuitional vision) of which Atma is capable as taught in the Gita. This brings home to him his relation to the Overlord Purushottama. He should then restrain the senses by his mind (3-7). This is the only way in which through Vijnana (2-61) he will be able to kill his inveterate enemy in the form of desire.

We find almost throughout the Gita, explanations about the nature of this Atma which is beyond the Buddhi and its special capacity of Vijnana (7-2). To perceive and sense the Purushottama directly is the essence of Vijnana.

The word Atma connotes in the Gita according to the context either the (1) Overlord or (2) the individual soul or (3) Buddhi or (4) mind or (5) senses. Senses are meant when the Atma is referred to as submissive, mind as conquered or restrained, Buddhi as pure, the Jiva as Yukta (Godward) or otherwise in each case. Overlord Purushottama is referred to when His attributes of Overlordship are meant. Unless one turns to the Purushottama (Matpara) and becomes absorbed in Him (Matsthita) one can never conquer the senses - this is a cardinal tenet on which great emphasis has been laid in the Gita. In this verse Sri Krishna indirectly suggests that Arjuna should achieve Vijnana and devote his own Atmic ardour to the Purushottama (7-1).

END OF THIRD CHAPTER.

FOURTH CHAPTER

Introduction :

Many details about Buddhi Yoga have still to be imparted to Arjuna. Sri Krishna's culline of it in the second chapter had hardly borne fruit. This was clear to Sri Krishna from Arjuna's query at the beginning of the third chapter. Yet Sri Krishna decides His own line of discourse and proceeds. In the third chapter Sri Krishna has begun explaining to Arjuna how and why Karmas (actions) have to be done; but much still remains. The teaching in the third chapter has impressed Arjuna. He now realises that his complaint of equivocation by Sri Krishna was unmerited. He feels that Sri Krishna is imparting something of great moment to him and that it was not possible at that stage to indicate in one word which of the two ways Arjuna should pursue. Arjuna therefore is prepared and eager to listen to what follows. His query to Sri Krishna at the close of the third chapter is thus appropriate and indicates his present mood.

Sri Krishna goes forward with His teaching as He had planned. He knows Arjuna is attentively listening to Him. Arjuna's faith in Sri Krishna should be made secure, if He was to succeed in convincing him. Where faith is wanting even truth is disbelieved. With faith of the listener secured unfamiliar thoughts are satisfactorily instilled in him. Therefore Sri Krishna should strengthen Arjuna's faith in His own authority and status; this is the essence of the teaching to follow.

There are two features of His teaching which may tax Arjuna's faith. The subject matter of it is strange to human experience and unfamiliar to the intellect. Secondly Sri Krishna is proceeding to postulate that He was Himself the Creator of the worlds and their Lord and protector;

This claim may sound too high and pretentious to Arjuna. They were no doubt friends. Arjuna had always believed, in common with many others, that Sri Krishna had something of the divine in Him. To believe Sri Krishna, his own friend and playmate, as superhuman was quite different from accepting Him as the creator of the worlds and the Purushottama. Arjuna might agree to believe this out of his affection for Sri Krishna. But how long would such blind belief last? Therefore it is imperative that Arjuna should be convinced of Sri Krishna's unique authority and status.

The context here is significant in another way. It is an example of the manner in which Sri Krishna manages to provoke a query from Arjuna which leads to the subject He is about to introduce. This quickens Arjuna's curiosity, rivets his attention on the teaching to follow and serves Sri Krishna's purpose of carrying firm conviction to him. This ingenuity in teaching is worthy of Sri Krishna.

The Lord said :

I imparted to Vivasvan (the Sun) this imperishable (Buddhi) Yoga, Vivasvan communicated it to (the sage) Manu and Manu to (King) Ikshwaku. 1

The royal sages came to know this which was thus handed down from one to the other. With the lapse of ages, this (Buddhi) Yoga was lost to this world, O Parantapa. 2

In these verses the words "*Yogo nashtah*" - the Yoga was lost - are strikingly significant. There were persons (like Arjuna) at the time, who were well versed in Vedantic lore. There were others who ranked very high indeed as men of deep devotion and knowledge. The age of Kali-decadence - had not yet set in. The great Vedantic philosophy which is the bed-rock of Aryan culture was vigorously extant. In spite of this Sri Krishna says that His Yoga was lost to the world. What could he mean?

The Lord Sri Krishna evidently meant by these words that the system of Buddhi Yoga which he was teaching was

an independent, perfect and self contained science and a complete knowledge of it in the form in which He had imparted it to Vivasvan was nowhere. Nay even the memory of such a science having once existed was extinct. As a result Sri Krishna saw that many a thing in the current Vedantic systems was objectionable and unsatisfactory. He could see from the pinnacle of His perfect knowledge how and how much the Vedanta of the time had lapsed. He did not think of just pointing out such errors and incongruities and improving them - probably because this was not possible (2-52) - but had decided on resurrecting His own ancient science of Buddhi Yoga. We have seen how even the sense of terms used in the current Vedantic systems presented difficulties and how they were found inadequate to convey His new meaning.

In short the attitude of the Gita is protestant and set against the Vedantic school of the time. But it is absolutely well-intentioned and perfectly unhurried. The obvious inference is that the Gita should not be read and understood in the light of Vedantic literature antecedent to it (2-53). Let us scrutinise this conclusion more closely. From references to the Vedas in the Gita the divergence in the outlook of these two is quite evident. The Upanishads are sublime and weighty, nevertheless they lack coherence and system. Sri Vyasa's attempt to reconcile and synthesise them can be hardly deemed a success. The discordant schools of philosophy which have sprung up on the basis of his synthesis are witness to this failure. Indeed up to the time when the Advaita school became fairly established we find Vedanta had failed to bring peace and contentment to the human mind in its spiritual quest. The Vedas and Upanishads held the field and the Gita was yet unnoticed.

The Vedas were invested with sovereign authority in matters spiritual. This provoked protests and conflicts. The history of the development of spiritual thought in the period between the advent of the Vedas and that of the Advaita school is a history of these conflicts. There were in this period at least two well-known attempts at reconciliation; one by Sri

Vyasa and the other by the Lord Sri Krishna. Sri Vyasa took his stand on the authoritative texts of the Vedic and Upanishadic schools and appealed to the subtlety of the human intellect. Whereas in the Gita the appeal is to the broad-commonsense of the ordinary person and even the mention of the Vedic and Upanishadic schools has been studiously grudging. In spite of this evasion the attempt at reconciliation is too patent to be missed. The Gita achieves its synthesis by marshallling together in their fundamental perspective eternal laws and verities and by enunciating unalterable principles. These embrace the whole field of the quest with the soul at one end and mind and matter at the other. In doing this Sri Krishna found it convenient, if not necessary, to steer clear of the whirlpools of verbal disputation. He denied the authority of the Vedas altogether and severely ignored the existence of the Upanishads. This is proof positive of His determination to achieve the synthesis in His own way. Yet in spite of this attitude of the Gita, the Vedic and Upanishadic ideas have successfully held sway and influenced Vedantic thought down to our own day. Even the protestant Gita has been used as their foot stool. Yet its synthesis, we emphasise, should for once be examined independently and on its own merits. It will be wrong, therefore, in studying the Gita to presume that Sri Krishna was just rehashing the contents of the Upanishads in the form of His Buddhi Yoga.

It has been argued that philosophic terms and often whole verses from other scriptures have been adopted into the Gita and that this is proof of its having borrowed from them its whole outlook or at least its tenets. This argument is evidently fallacious. The forms of scientific terms in religious philosophy have in most cases remained the same throughout the ages and every new school has used them with a new emphasis or in a new import of its own. Besides the adoption of good and beautiful sayings in part or whole to subserve one's own purpose is a practice in literature as old as language itself. It is unwarranted, we think, that tenets of even widely differing schools should be fastened on to the Gita because it has made use of terms found in

them or adopted sayings from them. The original meanings of the terms so borrowed in the Gita have been discussed in almost all cases and their inadequacy or inappropriateness for Sri Krishna's purpose pointed out.

Nor can the Gita be accepted as a scripture of the Bhagavata Dharma. It is true that the tenets of the Gita very nearly resemble those of the Bhagavata Dharma. The traditional descent of the Bhagavata Dharma and that of the Yoga are alike. Because of this resemblance the Gita has been accepted by some as a scripture of that cult. We demur at this view. There is no direct evidence to establish this connection. The Bhagavata Dharma was a living and flourishing cult at the time the Gita was taught. In fact it was this school which lent its whole-hearted support to the claim that Sri Krishna in human form was God incarnate on earth. If Sri Krishna's object was merely to support the Bhagavata Dharma He would surely have avowed it. He has nowhere done this but has emphatically stated that the Yoga He was teaching was not extant at the time and that He was resurrecting it.

It is probable that the tenets of the Bhagavata Dharma as they then stood may have been surviving remnants of the original Buddhi Yoga given to Vivasvan by Sri Krishna. The many points of resemblance between this and the Gita are not explicable except on this supposition. But such scattered remnants as had survived could not be accepted as the pristine science of Buddhi Yoga. Sri Krishna has evaded so accepting it. Therefore when studying the Gita critically, we should be cautious in reading into it tenets of other schools of religious philosophy which preceded it.

You are my great devotee and friend; therefore the same ancient (Buddhi) Yoga have I taught you this day. For this is the supreme secret.

3

Sri Krishna has decided to grant Arjuna and through him to mankind which is equally dear to Him, this boon of the science of Buddhi Yoga once again.

Arjuna said :

Your birth is later. That of the Sun was earlier. How then can I understand that you taught this in the beginning? 4

The Lord said :

Many are the births which I and you have passed through, O Arjuna. I know them all. You do not know them, O Parantapa. 5

Though I am the unborn, the absolute and the lord of all the beings, yet I take birth with full command over My own (power of) Prakṛiti by my own Maya (absolute wish). 6

The incidents in these previous births are of no significance. Śrī Krishna knows about them not by reason of His superior memory. Śrī Krishna's knowledge about them is owing to the difference in their respective status. Omniscience is natural to Śrī Krishna's status; but not to Arjuna's.

Again there is also an important difference in the nature of their births. In spite of all His previous births Śrī Krishna remains the unborn—the birthless. This cannot be said of Arjuna. Because Śrī Krishna is the absolute and Supreme Soul — He is the Lord of all beings. He is the Lord and repository of all purity, of all knowledge and of all happiness. The opposites of these, v.z., sin, ignorance and sorrow cannot approach Him. No trace or blemish of His previous births have remained in Him. He is, therefore, known as the Birthless. We should not suppose that His birthlessness is due to His deathless soul nature. Was not even Arjuna's soul deathless? Śrī Krishna's status is unique. According to the Gita He is the One Individual Soul (10-14) who has not come to be — (Sam-) Bhūta. All other individualities have come to be — are Bhūtas. He is the Isvara — Lord of all the Bhūtas — beings in creation. This Lord — Absolute Soul — at times fancies a desire (Maya) to live amidst His own subjects in creation. He appears in their midst assuming forms and features familiar to them. His coming

in this way is not spoken of as birth but as His descent - Avatara. For all beings are born in subjection to His Prakriti (creative power 9-8; 7-18, 19); but as an Avatar - even in His manifest and embodied state - Sri Krishna controls and commands His Prakriti as absolutely and freely as in His unmanifest state (18-61, 9-11).

His descent depends on no extraneous cause but His own absolute free will - Maya. There is nothing that He has to achieve for Himself by thus taking birth. Nevertheless His births may and do serve great purposes, for instance, the weal and welfare of creation - its rehabilitation. But it is not at all impossible for Him to achieve it without taking birth. Therefore for His own satisfaction and by His own absolute will (Maya) He appears time after time in the midst of His creation. In this wise, desire for play and enjoyment - His Lila - and no extraneous necessity is the cause of His descents.

Whenever righteousness, languishes O Bharata, and un-
righteousness flourishes I take birth. 7

All beings are binatured - Atmic and sensual. The natures are antagonistic. Man's ordained duty (Dharma - Law of his being) is consciously to keep the sensual nature in its place and to give free play to his Atmic nature. To lose ones Atmic balance and to become immersed in sensual tendencies is a failure in his ordained duty (Adharma).

For the protection of the good, for the destruction of the wicked and for the establishment of Dharma (righteousness) I take birth from age to age.

The secret of His Avatar is not again so much in His anxiety to restore Dharma as in his loving eagerness to protect the good. He has designed and created the worlds on an emotional basis. Love which should subsist between God and His creatures and between individual Jivas is the very foundation on which all other truth in creation should be based. Dharma (righteousness as the law of

being) is therefore everywhere predominantly emotional. All Dharma other than the emotional are secondary (18-66) and may be discarded in preference to the emotional.

Protection of the good who have emotionally requited and satisfied Him - His desire to repay their emotional debt - is the real cause for His descents from age to age.

Destruction of evil - the wicked - is itself the establishment of Dharma. Establishment of Dharma among the good therefore cannot mean much. Be that as it may, it is a fact that the Lord Sri Krishna of His own absolute desire (Maya) takes birth from age to age and mingles as an actor Himself among His subjects on the worlds stage to rehabilitate Dharma.

He who understands in this manner and in principle My divine birth and action is not born again on leaving the body but comes to me, O Arjuna. 9

Sri Krishna's births and His actions are wonderful. But merely to wonder at them (2-29) is to miss the great principle of Buddhi Yoga underlying them. The first thing to know is that His births and actions are Divya - divine. Divya means that which is imbued with or consecrated to the absolute desire (Maya) of the absolute deity presiding over creation. His birth and actions involve an important principle. Divineness when it reaches down to and shows itself in man becomes Daiva Sampath - wealth of divine impulse in him (16-1, 3). Imbued with it he grows in spiritual stature; his conduct becomes faultless. He escapes rebirth and attains salvation.

Having become free from attachment, fear and anger, absorbed in Me and sheltered in Me and purified by austerity in Jnana (13-7, 10) many have attained to My Bhava (motive in creation 5-29; 9-24). 10

It is imperative to know the principle underlying Sri Krishna's birth and actions as above explained. He who

now, it becomes at once attuned to Sri Krishna; he is incessantly intent on Him and ever takes shelter in Him. In this state of mind his life becomes Jnana Tapas — dedication of austerity through knowledge (13-7, 10). Cleansed of his sins by this Jnana Tapas and having become pure he is then completely attuned to Sri Krishna's motive in creation. Enjoyment of Yajna performed by His subjects, and of the prerogative of lordship over them is His self-chosen absolute motive in creation. To become attuned to Him is to know Sri Krishna 'in principle' as one's supreme Lord and to live ever doing Yajna — actions dedicated to Him. In a life so lived can there be room for desire, fear and anger? Such a man is free from these.

Howsoever men seek My shelter, even so do I deign to them. Men in all ways follow My path (leading to me);
O Partharaj.

11

What is the form of Jnana Tapas which Sri Krishna is speaking of? Is there a system or method of practice to achieve Sri Krishna's Bhava? If there be one it would simplify the practitioner's task and clear his way to progress. No! The secret of achieving Sri Krishna's Bhava does not lie in any form of practice. It is in the yearning of the soul for Sri Krishna. If a man devotes his mental desire entirely to Sri Krishna and yearns for Him, He presents Himself to His devotee in the very form in which He has been invoked (7-21). He is the final destiny for every creature born in creation. Therefore howsoever a man may be acting — with a deep and sincere yearning for Him — he will reach the Lord Sri Krishna (6-21).

Eager to attain the fruit of their actions in this world (men) worship (other) gods; for (thus do) actions yield results quickly in this world of men.

12

What if Sri Krishna is the Lord? Men worship innumerable deities in this world. These gods whom men have conceived in forms according to their own desires are receiving and accepting their worship. What may this...

mean? If as Sri Krishna says all worship should be meant for Him alone, this misuse of worship – the Gita calls it Vyabhichara (infidelity) – why does it prevail?

Sri Krishna is the Adhiyajna – the sole enjoyer of all worship and devotion in creation. He condescends to accept worship and devotion given to Him by His devotees in and through these lower forms, only to grant their wants, and thus to confirm their faith in Himself (7-22). But the benefit derived from worship of other gods though it fulfils desires easily and quickly is yet short-lived (7-23). Such worship has not the approval of Sri Krishna who calls it Avidhipurvaka – irregular (9-23).

The arrangement of the four Varnas (Social orders) was created by Me grouped according to Guna and Karma (ordained duties). Though I am its author, know Me as the non-doer and the absolute. 13

Having spoken of His births Sri Krishna proceeds to speak of His actions. Of these, creation and maintenance of the worlds have already been mentioned. Even the principles on which the well-being of the world is based are of His ordering. Arjuna should know that He is the author of the four Varnas (orders). These have been classified on the principles of Guna and Karma. – Arjuna is aware how vital this principle of Varna was to the society of his days. But to know that Sri Krishna was its author is not enough. There is another more important secret to know about Sri Krishna's actions. It is that He still remains the non-doer inspite of His being the author of the four Varnas and the creator of the worlds and so on. In this lies His skill in doing works. He who knows this really knows the secret of His works.

Actions do not affect Me; for I am not attached to their fruits. Who knows Me thus, him Karmas do not bind. 14

How does Sri Krishna remain the non-doer inspite of His doing actions? This is explained away variously. He

is, it is said, really actionless by nature. Therefore the phenomenon of His engaging in Karma is unreal. It is argued, again, that Karma (action) is intrinsically an unreality ~ it is a sort of Maya and so it can never affect Sri Krishna whose very nature is truth.

But these explanations are not acceptable to the Gita. The Gita declares that there is nothing binding in the nature of Karma. Karma is not the cause of, nor is it responsible for, bondage. The tendencies of like and dislike which are embedded in human nature are the only cause of bondage (7-27). The Atmic nature expressed as Purusha craves for enjoyment. Hence the desire for happiness in human nature. The moment this desire shows itself as like or dislike it becomes the cause of bondage. If the Purusha becomes Nirdvandva and renounces all like or dislike for things he becomes free from bondage. Therefore according to the science of Buddhi Yoga in the Gita, the bane of bondage is not to be attributed to the Atma (soul), nor to the Gunas of Prakriti, nor to Karma, nor even to the Purusha nature. For even when the Purusha nature has avoided bondage it is immersed in attachment and yearns for the Purushottama (7-1). But bondage is due to the improper use of this capacity for attachment or in the language of the Gita to Vyabhichara (infidelity). This is the secret underlying all Karma. Sri Krishna conforms to it and remains the non-doer, in spite of doing works. He has no like or dislike for the result of His actions. He is passive in regard to them. The liberty which the Jiva apparently enjoys in this world is due to this passivity on his part (7-9).

Knowing this, salvation-seekers of old (Janaka and others) performed actions. Therefore as (they) did of old, you too do actions.

15

Even the wise are deluded as to what is action and what is inaction. I will therefore tell you (the truth) about action; knowing this you will be freed from evil.

16

One must know of Karma (action which does not bind)

and of Vikarma - (action which binds); and of Akarma (inaction). The course of Karma is difficult to understand. 17

The wise men referred to above, as being deluded, understand the course of Karma in its two aspects only, viz., Karma and Akarma. The course of Karma, which is very subtle, must be known in its three aspects.

He who sees inaction (action free from bondage) in action (properly done), and also action (binding action) in inaction (withdrawal from action) is wise among men. He is (Buddhi Yoga) Yukta. He has accomplished all Karma (actions). 18

To Arjuna all Karma is binding but not so to Sri Krishna. For He knows that there are Karmas which do not bind, and therefore He means by Karma action which does not bind. Arjuna understands by Akarma withdrawal from all Karma with a view to escape bondage. But in Sri Krishna's view Akarma - withdrawal from Karma - is not at all possible. If any one attempts Akarma as understood by Arjuna he incurs bondage (3-5). All Karma which is binding - whether Arjuna calls it Karma or Akarma - Sri Krishna names Vikarma. In short Sri Krishna means that Karma which is worthy of being so called must be free from bondage. Karmas done with the Buddhi in a state of Yoga (devotion to the Lord) are certainly free from bondage. For they are done without any egoistic desire and are called Yajnas (3-9).

He whose undertakings are all free from egoism and desire, whose actions are purified in the fire of Jnana (13-7, 10) is called a Pandita (a wise man) by those who know. 19

The word Pandita is used very often in the Gita. Its own conception of one is here stated clearly. The word Jnani it will be seen, is equivalent to the word Pandita. A man deserves to be called either a Pandita or a Jnani only when he has put away egoistic desire.

Having given up attachment to fruit of actions, being ever contented (3-17) and depending on nothing, though he is engaged in doing actions, he does nothing at all. 20

Such a Pandita abjures egoistic desire but does not give up the doing of Karma. Having thus become unattached to the fruit of his actions in the pursuit of Buddhi Yoga he ever remains contented (3-17). He has taken refuge in the Purushottama (7-7) and hankers after nothing else. In this state though he may be engaged in Karma with his Buddhi, mind and senses (5-11) he does nothing (5-8). It is thus that the divine Lord Himself acts and yet remains a non-doer.

He who is desireless, has dedicated his well restrained mind and Buddhi (to the Purushottama), has relinquished all possessions, and who performs actions merely by his body (disinterestedly) will not incur sin. 21

He who is satisfied with whatever befalls providentially, who has gone beyond the Dvandvas (like and dislike), - who is without envy, who is alike in success or failure, though doing actions is not bound. 22

The Pandita may be satisfied in his Atma with these attainments. But what about his sensual nature? How is it to find satisfaction? How is it possible that his senses should move among their objects without enjoying them. If they are forced to bend themselves to such use will they not revolt and mar his peace of mind and soul?

There is no doubt that the senses find satisfaction whenever they contact their objects, whether the doer is attached or unattached to the Karma or its result. But they should not, in seeking their own satisfaction, insist on subjugating and ruling over the mind and Buddhi. Man has to act continuously. He cannot certainly do this without the aid of the senses. When senses are thus put to use their contact with sense-objects cannot be avoided. When doing actions with ones soul dedicated to the Purushottama (Atmarata) one does not choose sense objects for the

satisfaction of ones senses. He accepts as a matter of course what befalls providentially.

Of him who is without attachment, who is redeemed (of sins), who has his one-pointed Buddhi fixed in Jnana (13-7, 10), who does action for the sake of Yajna (sacrifice for the Overlord) all Karma becomes destroyed (4-37). 23

Actions done by him, who is not attached to the doing or result of his actions and has thus become free from bondage, who lives a life of Jnana (enlightenment 13-7, 10), whose Buddhi constantly yearns for the Purushottama and who does actions for the Overlord alone, become sublimated and leave no trace of bondage. That is to say all actions by him result in peace and enlightenment (Jnana) and their possible evil effects, if any, are eliminated.

He who thinks the (act of) offering as the Brahma, the sacrificer as the Brahma, the fire into which the offering is made as the Brahma, who is (thus) rapt in all actions as Brahma, obtains Brahma himself (5-21). 24

Explanations given above refer to the man of action who has attained the state of freedom from attachment (Muktasanga) and in that state dedicates everything to the Overlord. There are others who think of Brahma as the final goal. Explanations which follow refer to these. For in the Gita reaching up to the Brahma is treated as distinct and different from reaching up to the Purushottama. Muktasanga state is characteristic of the latter and the state of conforming to the Yajna Chakra, of the former (3-15, 16). Devotees of Brahma also dedicate their actions to him and do not utilise them for themselves. In the Yajnas they perform for the Brahma, they think the offering, the material offered, the fire, the sacrifice and the sacrificer—everything as Brahma. These who have lost themselves in ecstasy for the Brahma and are rapt with single-minded devotion in all actions for his sake undoubtedly reach him.

Other Yajis perform sacrifice for the gods only. Others

again sacrifice by only offering their sacrifice into the fire as
Brahma. 25

The right way to do Yajna for the Brahma is for his devotee to realise the subordinate status and authority assigned to him in relation to the Purushottama in the Gita. He should know the truth about Brahma's Adhyatma nature (8-3), as different from the Purushottama's Adhiyajna nature. Because of his Adhyatma nature the Brahma ever stands in Yajna for the Purushottama. Having thus realised Brahma's nature whoever considers his own actions in every detail (5-10) as actions done in and for Brahma undoubtedly reaches him. This is what the previous verse tells us. But there are others - Brahma Vadis (17-24) who conceive Brahma as the ultimate goal and worship him. This is irregular - Avidhipurvaka. All Yajnas are due to reach unto the Purushottama who is the Adhiyajna. But the Brahma-Vadis offer their Yajnas to the Brahma and think of him as the fire into which they offer them.

There are others again who have no idea of the Brahma but worship other gods inferior to him. All these Yajnas including those dedicated to the Brahma conform to the law of 'Yajna Chakra.' Man achieves worldly benefits through them (3-11).

Others again sacrifice their organs of sense such as hearing, etc., in the fire of restraint and others sacrifice the objects of sense such as sound, etc., in the fires of the senses. 26

Now follow the varieties of Yajnas. Some Yogis sacrifice their organs of sense in the fire of self-restraint; i.e., deny themselves pleasures open to them through the play of their senses. This is Yajna through self-restraint. Some others sacrifice the sense objects in the fire of the senses. This means that they allow their senses play in the cause of worship of gods of their own choice.

Others sacrifice all sense-activities and vital activities in

the Yogic fire of restraint of the mind enkindled by Jnana (13-11). 27

Sages who perform sacrifices, some by means of wealth or materials, some by austerity, some by (Buddhi) Yoga, some by study and some by knowledge are given to the practice of stern vows. 28

Some others devoted to breathing exercises equalise the incoming and outgoing breaths by balancing their flow, and sacrifice the incoming into the outgoing and the outgoing into the incoming breaths. 29

Others again who are restrained in food sacrifice the Pranas (Vital powers) into the Pranas. All these are knowers of sacrifice who have cleansed themselves of sin by (performing) sacrifice. 30

Prana (Vital energy) is maintained by food. Those herein spoken of use up energy to abstain from food. Thus there is also less of Prana produced. In this way using up energy to regulate its balance in oneself is spoken of here metaphorically as sacrifice of Prana in the fire of Prana. All these Yogis know the use of Yajnas well and as a result of Yajnas performed by them the impurity in them vanishes to the extent they merit.

Those who eat Amrita which is left after the performance of sacrifice reach the eternal Brahma. This world is not for the man who does not sacrifice, how then the other world, O Kurusattama? 31

From the performance of Yajnas as described above, spirit of self-denial grows; from self-denial results sinless joy. Those who enjoy such happiness reach the eternal Brahma. Those who offer no sacrifice whatever nor practise renunciation but grasp at pleasures lose even this world; why speak of the next? Such men can never obtain real happiness.

In the above verses Sri Krishna has made mention of all varieties of sacrifices in vogue and has indicated their worth according to their merit, which is due to self-renunciation and benevolence contained in each.

Various kinds of sacrifices are thus spread out in the mouth of the Brahma (3-15). From that they all emanate from actions. Knowing this you will be freed (from bondage).

All these various Yajnas go on through Brahma, Brahma is sustained by Yajna offerings received from his subjects. Hence these Yajnas are spoken of as going on in the mouth of the Brahma.

Arjuna should know that all these Yajnas emanate from Karma. All Yajnas going on in the world are part of the universal Yajna set up by Brahma. When the very life of Brahma the creator is thus made up of Karma, all idea of relinquishing Karma must be wrong. When Arjuna realises these essential facts about Brahma, he will become free from bondage even though engaged in Karma.

Jnana Yajna is superior to material sacrifice, O Parantapa. All such action in its entirety, O Partha, culminates in Jnana (Adhyatma 13-11). 33

Enlightenment gained through performance of Yajnas is far more beneficial than worldly wealth obtained thereby. Therefore those who perform Yajnas should aim at enlightenment. Jnana in these verses may mean knowledge of principles taught in the Gita or Adhyatmic enlightenment (13-11) or even the enlightened life (13-7, 10).

Know this (from teachers) by reverentially questioning them again and again and by service. Jnanis, (knowers) who know the principle will teach you this Jnana. 34

To know what that Jnana, in which all Karma culminates is, one should not let loose one's imagination or depend on what generally goes by the name Vedanta. It should be

received from only those whose are knowers. For there are many things in the world which are unworthy of the name and yet are labelled as Jnana. The Jnana Arjuna has gathered hitherto is of that kind. Only real knowers who have by experience realised the true principles can guide Arjuna. To get that knowledge from such knowers he should earn their confidence and good will. To this end he should become attached to them and render them personal service. He should by obeisance and disciplined modesty earn their affection. It is then that knowers of the true principles, satisfied about his thirst for knowledge by his questionings will condescend to impart that Jnana to him.

It is no wonder that the manner here prescribed for the acquisition of knowledge should sound queer to our modern ears. But, we think, there is a principle underlying the suggestion. The knowledge that is being imparted to Arjuna in the Gita as a great secret can be obtained by man in two ways: by one's own effort at spiritual culture or by knowing it from those who have already known it. Of these the secret of spiritual culture lies in worship and reverence. Practice is the way to the acquisition of all art. In the conduct prescribed for the novice are to be found the seeds of qualities which he has to acquire in the end. Jnana taught in the Gita has for its end the qualities of Adhyatma and Vijnana. Even after reaching Vijnana the duty of service and worship of the Purushottama still abides. Therefore in this science in which worship is the final stage it is natural to have it prescribed for practice even in the beginning. The novice with a thirst for knowledge gains in spiritual culture by reverence to his teacher and service of him. It is only right that even in the first stages of Buddhi Yoga these qualities should therefore be practised. Arjuna had before him Sri Krishna as his teacher. His authority to teach Jnana was unique. He was imparting to Arjuna the most secret science of Buddhi Yoga. It was meet that Arjuna should have faith in the teaching. He should therefore look upon Sri Krishna as deserving of worship and render Him obeisance and service (9-34).

Having known it you will not again thus suffer delusion, O Pandava. Thereby (too), you will see all beings in the Atma (Overlord 6-29) and then (also) in me (6-30). 35

Every teacher thinks that knowledge in his possession is the real knowledge (Jnana). This is but natural. But what Sri Krishna is teaching, is Buddhi Yoga distinct and specific. Arjuna should be sure that the teacher of his choice is teaching Buddhi Yoga and no other. If it is not Buddhi Yoga then the teacher and his teaching must be rejected. As a result of Jnana gained through Sri Krishna's Buddhi Yoga all doubts vanish (2-52), wonder ceases (2-29), Jnana previously acquired from other sources is seen to be insignificant (2-52) and nothing is left to be known (7-2). As a result of Jnana derived from the teacher the disciple should have acquired complete confidence. If all this does not happen he should know that the Jnana received by him is not Buddhi Yoga. With the dawn of real Jnana all Bhutas (beings) are realised as existing in the one Overlord Atma. Sri Krishna who is before Arjuna is that Overlord Atma hence all beings are seen residing in Him. That Sri Krishna is the Purushottama is taught in Buddhi Yoga alone and nowhere else with equal truth and authority. Therefore Jnana in this verse means exclusively knowledge of Buddhi Yoga of the Gita.

"The truth to be known is that all Atma is One; the secret - the very heart - of Vedanta is this. Once this is known there is nothing else to be known. What is in the microcosm is in the macrocosm." These tenets are sought to be read into and fastened on to this verse. Arjuna is conceived as the Atma who sees all beings first within himself and then also in Sri Krishna. Ergo, it is argued, Sri Krishna and Arjuna are one, that there is no difference between them whatsoever. These are the inferences which are drawn from this verse and which, we think, are unwarranted.

Firstly, we do not think the Gita accepts the conclusion that the Paramatma (the Oversoul) and the Jiva (soul) are

one in the sense in which it is here meant. On the other hand these have been taken in it as two different individualities: one is the Purushottama (Akshara) and the other the Kshara Purusha. The supreme Atma is called the Purushottama in it because He is the Overlord. His Overlordship is absolute. Therefore there cannot possibly be other individual entities which can partake of or share with Him this absolute Overlordship. To deny the existence of Jivabhutas or their reality and to postulate the One as the only presence everywhere may be easy but the Gita does not avail itself of this hypothesis because according to Buddhi Yoga the contrary is true. The Gita predicates the existence of two other Atmic individualities alongside of the One who is supreme and absolute. These are the Kutastha Brahma and the Jiva. Of course there can be no dispute about the basic nature of these entities also being Atmic (10-20). But according to the Gita their Atmic nature has been delimited and appropriated by the Absolute for His own purposes of creation and thus they stand on a lower level. They are of His creation. The Purushottama is birthless and self-existent. These are (Sam-) Dhutas (born). The Purushottama cannot be called Sambhuta. This is the first important difference between the Overlord and the other Atmic individualities - the Brahma and the Jiva. In thus being constituted and conditioned for the Purushottama's purpose their status and powers have been delimited and in this respect they are different from the Purushottama. Purushottama is the Overlord. These are His subjects. The Purushottama's authority over the whole of creation is complete and absolute. The Jiva is hardly able to discern his own narrow path in life. The Purushottama remains unaffected in spite of projecting the creation out of Himself. But the original status - coequal with the Purushottama perhaps - of these other souls suffers diminution. The creation is a compound unity. The Purushottama, the Brahma, and the Jivabhuta are inter-dependent Atmic component entities equally important and necessary for the purpose of creation. They form the essential duality of a compound unity (10-33). Their basic nature still remains Atmic even when these are involved in

their different activities in creation. But it must be remembered that in the Gita philosophy the difference in their respective status and powers is fully recognised.

This verse does not mean that all beings are first seen by Arjuna in himself. It means that they are seen first in the supreme Atma and then in Sri Krishna. This is to emphasise the essential idea of the Gita that the supreme Atma is the same as the Lord Sri Krishna in human form.

Even if you are the most sinful among sinners, yet by (means of) this boat of Jnana you will cross over (the sea of) all sin. 36

Whatever happens - good, bad or indifferent, is from Sri Krishna. It is His wish that prevails. This essential faith is what is called Jnana. This idea is not a fancy, it is a fundamental fact in creation (18-16, 17). The Purushottama takes responsibility for everything that happens, and does not throw it on the individual. But to enable Him to take it on Himself the individual must consciously and completely surrender himself to the Purushottama (9-22). This is a condition precedent. When a man becomes anchored in this faith - in this attitude of Jnana which is the very essence of Buddhi Yoga - he comes to realise his duty to the Purushottama. Therefore however fallen a man may be, if this faith awakens in him, his redemption from sin is certain. In this state Karmas done by him cannot bind him. Therefore this Jnana-Buddhi Yoga - serves as a ship to cross over the ocean of sin.

As the blazing fire burns fuel to ashes, O Arjuna, so does the fire of Jnana burn away all actions to ashes. 37

There is some trace of evil about every action. This is a common experience (18-48). This is because the action has no background of this Jnana (faith in the Purushottama). With the dawn of Buddhi Yoga actions become completely purified.

There is nothing so holy in this world as Jnana.

Having attained perfection in (Buddhi) Yoga a man in due course realises that (Jnana) in his own Atma (soul). 38

In point of purity nothing can equal Jnana. Other pure things may become contaminated by contact with things impure. This does not happen with Jnana. Its very touch is destructive of evil. Even the most impure act is purified by this Jnana. Take, for instance, the act of war in which Arjuna is called upon to engage himself. If he takes refuge in this Jnana and does it, he shall not incur sin. Once established in Yoga - Buddhi Yoga which is now being taught - one attains to this Jnana in due course.

The attainment of Yoga through Jnana would appear to be the correct order. For without knowing a thing how can one practise Yoga? But in this verse the process appears reversed. Yet, according to Buddhi Yoga this is correct. In Buddhi Yoga, Yoga means an innate inclination or yearning in the Jiva for the Purushottama. This gravitation, as it were, is either active or dormant in all beings. This is probably the reflex effect of the Yoga - identification of the Purushottama with all beings in creation. In all beings this attitude - Yoga - is called Adhyatma in the Gita. This force of Adhyatma which binds back Jivas to the Purushottama is never absolutely destroyed in any being. Beginning with crude indications of blind faith in Him this Adhyatma Bhava expresses itself through more or less developed forms and reaches its climax in the Vijnana stage. Even in the most impervious beings it is ever ready to spring up and grow on finding the least scope to do so (3-31). For this reason Yoga which is same as faith - Shraddha - in the early stages, is spoken of here as the seed from which Jnana grows.

The man who has faith obtains Jnana and the man who is devoted to that and has subdued his senses obtains it. Having obtained Jnana he before long achieves peace. 39

Whoever has faith - (Ātmaparāh) - in the Purushottama in due course comes to realise Jnana. Faith is the first step

on the way to the science of Adhyatma. The manner in which Jnana springs from faith has been explained in the last verse. Faith is necessary to acquire Jnana. In addition to faith however, restraint of the senses is indispensable. When the senses are restrained faith quickly finds scope to grow and then follows Jnana. For, the senses were the primary cause of the loss of faith as well as of Jnana (3-4). As soon as the dead weight of ignorance due to the influence of the senses is lifted off the Atmic nature of the Jiva faith asserts itself. Thus for any one endeavouring to attain Jnana faith in the Purushottama and restraint of the senses is necessary. In the absence of both these, one goes down the abyss of sin. If even one of them is present ones progress through rising steps to the pinnacle of Jnana is assured. Just as all Karmas culminate in Jnana so does Jnana culminate in Shanti-peace. Therefore any one striving for the attainment of Buddhi Yoga may know the measure of his success with Karma by the Jnana he achieves and similarly of his Jnana by the peace he attains.

In view of the eulogy bestowed on Jnana in the foregoing verses, extravagant claims have been made by some on its behalf. These Jnana-vadis say: "The Jiva it is true has somehow come into bondage. We do not know why or how; nor is it possible to know. Be that as it may, there is no doubt whatever that this must be due to ignorance. And nothing else but Jnana can destroy this ignorance. Once Ajnana is destroyed, the bondage of Prakriti will drop off; and when this bondage drops off the Jiva will surely attain perfection or salvation. This must be the ultimate state to which the Jiva is bound to proceed and this must also be his primordial state. Is it not Jnana which can achieve all this for the Jiva? Therefore Jnana is the highest that man should aim at; there can be no other. The Jiva's notions about all things with name and form in this creation are due to his ignorance. They are essentially non-real - Maya. With the dawn of Jnana he crosses over the ephemeral and phenomenal and lands in his pristine Atmic state. Thus Jnana should become not only the aim of our efforts but the very ideal of our lives. So the thing to know (Jneya) in creation which is also sought for as God, is Jnana."

We do not think the Gita supports this line of reasoning. First of all the Gita does not believe Prakriti to be a baneful bondage which the soul somehow contracted somewhere. In the Gita Prakriti is a boon bestowed on the Jiva by the Supreme One - as a blessing. For, all His designs and doings in creation including the provision of Prakriti are Daivi or Divya - divine. Prakriti, therefore is as sinless and pure as the Purusha. Nay it is a companion provided by God for the Jiva, for his enjoyment all through his life in creation. This is the view of the Gita in regard to Prakriti. But this enjoyment of Prakriti by the Jiva is subject to one condition. The joint life of Purusha and Prakriti in quest of the Jiva's happiness should also subserve the Purushottama's motive of obtaining Yajna from all his subjects. It is the Purusha who is responsible to fulfil this motive of the Purushottama and not the Prakriti. Having duly discharged this responsibility the Purusha need have no fear in going to the utmost limit of his capacities to derive enjoyments for himself through his Prakriti. But if he forgets this duty to the Purushottama and is lost in his own enjoyments, that moment he incurs sin. He cannot blame the Prakriti who has been but a dependant and obedient spouse to Him. Whether the consorted life of Purusha and Prakriti results in Jnana or Ajnana (13-7, 10) the responsibility, the Gita postulates, is ever of the Purusha and never of the Prakriti.

Secondly, Jnana does not mean in the Gita mere knowledge or absence of ignorance. The state of Buddhi Yōga ordained for the Jiva and the purposeful life he leads in that state in company with his Prakriti in every detail, is called Jnana in the Gita (13-7, 10). Therefore such Jnana should not be mistaken for one's final aim in life. It is designed to be the means to a further objective. To the Jiva who has lost contact with the Purushottama it is like a ship in which to cross the ocean of ignorance and sin. To the Jiva who is alive to his own obligations to Him - this awareness is itself Jnana - it secures freedom from Karmic bondage. Jnana is unsurpassed in sanctity because there is no sinner whom it cannot redeem. With the advent of Jnana all doubts and confusion vanish and peace reigns.

And this peace, more than Jnana, is the cause of the Jiva's spiritual progress and salvation.

The man who is ignorant and unbelieving and sceptical is oodoo. Neither this world nor the next, nor happiness is for the man of doubts.

That man who dedicates all his actions (to Me) in the spirit of Saoyasa (reassociation) in an attitude of (Buddhi) Yoga, whose doubts have all been destroyed by Jnana and who has integrity of soul (Atmavasta) him actions do not bind, O Dharmajaya.

40

41

The Atmavan, i.e., the Buddhi Yoga Yukta or one with an ardour for the Purushottama (2-45) does actions without attachment to their results and dedicates them to the Purushottama. The man of this attitude is described here as 'Yogasanyasta Karma' (9-28). This means one who has done Karma in an attitude of Godward one-pointedness (Adhyatma Chitta) and dedicated it to Him. For the attainment of this attitude one must have Jnana which has overcome all doubt. He who has thus established himself in Karma and Sanyasa and Jnana; such an Atmavan, however terrible the deeds he has to perform, will not incur bondage. We should note here, in passing, that Arjuna fails to grasp the significance of the phrase 'Yoga Sanyasta Karma' and thinks Sri Krishna means by it mere giving up of Karma.

Therefore cut asunder (destroy) this doubt born of ignorance in your heart, with the sword of Jnana; live up to (Buddhi) Yoga, stand up O Bharatha.

42

Arjuna had thought that his dejection was due to overpowering pity. Even Sanjaya thought so. But Sri Krishna knew from the beginning that it was due to ignorance. To destroy his doubt Sri Krishna had decided on giving him Buddhi Yoga (10-40) and begun the teaching in the Gita. Taking refuge in this Buddhi Yoga Arjuna can achieve Karma, Dharma and Shreyas in spite of engaging in the most terrible actions. Therefore Arjuna should become (Buddhi) Yoga Yukta and stand up and fight.

END OF FOURTH CHAPTER.

FIFTH CHAPTER

Introduction :

Arjuna's query at the beginning of this chapter is almost like the one at the commencement of Chapter Three. Why should not Sri Krishna tell Arjuna straight away which of the two - renunciation of Karma or Karma Yoga - is more conducive to his spiritual good? Though there is this similarity between the questions, we should note, Arjuna's mental state is not what it was at the commencement of Chapter Three, where he wanted a decision whether Karma should be done or renounced. It is not probable that the teaching through the third and fourth chapters made no impression on his mind. He seems to have almost accepted the explanations given in them and is now convinced that it is good for any one to do Karma, as it was also his own duty. If, to do Karma or to renounce it was all that Sri Krishna had to convince Arjuna about and if His object was merely to make him fight, the Gita teaching could very well have been brought to a close at this point; because that object had been gained. But that was not Sri Krishna's purpose. He had still to impart a great deal about His Buddhi Yoga. Arjuna has now no doubt at all about accepting Karma; nay he is convinced it is his duty to engage in it. But Sri Krishna's behest to him (3-30) about doing Karma and at the same time achieving Sanyasa (renunciation) was still not grasped by him. Sri Krishna had almost come to the end of His explanations about Karma. He wanted to prepare Arjuna's mind for the explanations to follow regarding Sanyasa and its implications. Therefore He used the word in juxtaposition with the word Karma once again (4-41) pointedly and purposely to raise a doubt in Arjuna's mind. Sri Krishna had made His meaning of the word Karma clear to Arjuna, but not of the word Sanyasa as yet. It is true he had referred to it often enough in so many words: become My minded (2-61), become preoccupied with the

Atma (2-55), become possessed of your Atma (2-45), dedicate all actions to Me (3-30). But Arjuna had failed to grasp that all these directions were connoted by the single word *Sanyasa*. By *Sanyasa* Arjuna understood renunciation of Karma only. Having described His Karma Yoga so beautifully and impressively why does Sri Krishna now call on Him to renounce Karma (4-41)? Why again this inconsistency? thought Arjuna. Hence his doubt stated at the beginning of this chapter.

Arjuna said :

O Krishna, you extol the giving up of actions and the doing of actions (4-41) as well. Tell me decisively which one of these two will be to my spiritual good. 1

The Lord said :

(Properly done) both *Sanyasa* and Karma Yoga lead to spiritual good. Of these Karma Yoga is superior to Karma *Sanyasa*. 2

In Sri Krishna's view renunciation of formal (*Swarupatah*) Karma is not at all possible. This is why he had avoided the use of the term *Sanyasa*. The *Sanyasa* of which Sri Krishna speaks here, is not quite as good as Karma Yoga; but, though inferior to it, it does tend to the same result as Karma Yoga. Therefore *Sanyasa* as well as Karma Yoga of Sri Krishna's conception equally results in spiritual good. Sri Krishna will accept Arjuna's meaning of *Sanyasa* as renunciation of Karma but by this the spiritual good of the renouncer must be assured. This is only possible when its orientation is definitely towards *Buddhi Yoga*. We have seen that *Sankhya* - intellectual quest - leads on to *Buddhi Yoga*. In the *Sankhya* state a man does not realise his correct responsibility towards Karma and probably withdraws from it. Positively entering into the state of *Buddhi Yoga* later on, however, he acquires love and devotion - Yoga - to the *Purushottama*. Even then his attitude of indifference to Karma lingers on for a time. Such state of *Sanyasa*, accompanied by active Yoga, brings him no harm because of the presence in him of Yoga. Sri Krishna cannot,

in His meaning of *Sanyasi*, go beyond this limit of discarding Karma in an ardour for Yoga, which must ultimately lead to *Shreya*. Arjuna should not confuse Sri Krishna's idea of *Sanyasa* with his own. At any rate, however, Karma Yoga is superior to Karma *Sanyasa*.

He who has no likes or dislikes should be known as a perpetual *Sanyasi* (whether active or actionless). For he who is *Nirdvandva* (free from likes or dislikes), O yon of great prowess, is easily freed from bondage. 3

A *Sanyasi* is so called because he renounces. But renunciation of formal Karma should not be the criterion of *Sanyasa*. In Sri Krishna's view real *Sanyasa* consists in giving up ones likes and dislikes and not formal Karma. A man who refrains from formal Karma without giving up likes and dislikes is no *Sanyasi* at all. But one who gives up likes and dislikes is truly and constantly a *Sanyasi*. A *Sanyasi* of Arjuna's meaning has to sustain his body and must be apologetic about his own actions in that regard. But not so however, the *Sanyasi* of Sri Krishna's meaning. He may be doing actions to meet every conceivable situation in which he finds himself and still his *Sanyasa* remains unsullied. For he is *Nirdvandva* - without like or dislike. Therefore what frees a man from bondage of actions is this renunciation of like and dislike, not the escape from formal Karma as conceived by Arjuna.

Sankhya (Karma *Sanyasa*) and (Karma) Yoga are spoken of as different by the ignorant; not by the wise. He who is well established even in one of them reaps the fruit of both. 4

But this state of *Nirdvandva* can be achieved both when Yoga is present or even when it is absent. When Yoga is present it is *Buddhi Yoga*. And when absent it is *Sankhya* (2-39, 47) both of the Gita. *Nirdvandvata* whether according to *Buddhi Yoga* or *Sankhya* secures freedom from bondage of actions and leads to salvation. For this reason those who

speak of Sankhya and Yoga as different are ignorant, not Panditas. Either of these paths leads to success and the means, Nirdvandva is common to both.

The place attained by the Sankhyas is obtained by the (Karma) Yogis also. He who sees Sankhya and Yoga as one sees (truly). 5

Salvation is the final aim of life and that is not possible except through Buddhi Yoga. Sankhya which in due course results in Buddhi Yoga has Sri Krishna's approval because it leads to salvation. Sankhya which does not bring salvation is set down in the Gita as Asura (as sensual or demonic). Sankhya of the Dangi - Godward - trend of which alone Sri Krishna speaks stands on a level with Karma Yoga. For it achieves salvation by the way of Buddhi Yoga. Therefore Sankhya and Yoga should be known as one, not different. He who knows this is a Jnani.

Sanyasa is hard to achieve without (Buddhi) Yoga O, you of great prowess. The sage who is (Buddhi) Yoga Yukta attains (the status in) Brahma before long. 6

The Nirdvandva state of the Sankhya attitude is transitory when it is without Yoga (2-60) and results in grief. For, anything done without Yoga - the yearning for the Purushottama or love for Him, - is destined to end in grief. If one attempts to reach this Nirdvandva state, with (Buddhi) Yoga - an ardour for the Overlord (2-60, 61) - it is quickly, easily and permanently attained. Thus the doing of Karma in the Yoga Yukta state, is what is known as Karma Yoga in the Gita.

He who is Yoga Yukta (in soul), whose Atma (Buddhi) is purified, whose Atma (Mind) is subdued, and whose senses are conquered, whose Atma (soul) is engrossed in Him who is the soul of all beings, though doing (actions) is not affected (by them). 7

Sri Krishna proceeds to explain how unconnected with

(Buddhi) Yoga attains to the Nirdvandva state. The Buddhi becomes Satvic and pure. The mind is conquered; it sheds its impetuosity and becomes submissive. The senses are cured of their urge towards ignorance (their objects) and become controlled. All this needs no great effort to achieve. The person becomes engrossed in the Purushottama who is the soul in all beings. Such a man though doing actions remains unaffected by them.

"I do nothing" thus should the (Buddhi) Yoga Yukta, who knows the principle, consider holding that in seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, 8

Speaking, excreting, receiving, closing, or opening of the eyelids, the senses move among their objects. 9

The (Buddhi Yoga) Yukta who knows the principle should not harbour the ego-sense in doing actions and should think that he does nothing. This is how he becomes Nirdvandva and escapes bondage.

He who acts giving up Sanga (the ego sense in doing) and reposes his actions in Brahma (creator) is unaffected by sin even as the lotus leaf is unaffected by water. 10

To renounce thus the ego-sense in doing Karma, is what is called giving up Sanga. All Karmas not induced by the ego-sense of the doer naturally merge in the universal Yajna set up by the Brahma. This is why such a doer is conceived as dedicating all his actions to Brahma. It is impossible there can be room for sin in such conduct. Of course even the purest of actions is not free from fault (18-48). An action which providentially forces itself upon the doer (2-32, 4-22), though it may appear faulty will not affect him, owing to his attitude of poise in Brahma, just as water does not affect the lotus leaf.

(Buddhi) Yogis do actions giving up Sanga by their body, mind and Buddhi and even by their senses merely, for the pority (18-5) of their Atma (Buddhi). 11

All Karmas in creation are included in Brahma's universal activity. Karmas done by Yogis also must merge in it. Conscious of this and giving up Sanga, those who dedicate their Karmas to Brahma become freed from bondage. But instead of doing Karma without Sanga in this manner why not the Yogi who is fully conscious of the Brahma, not give up doing Karma altogether? Having known the Brahma what need can there be for him to engage in Karma? None can with impunity give up Niyata Karmas (18-7). These must be done by means of the body, mind and senses to the end of life. This being so an attempt to give them up results in the Buddhi becoming impure. Therefore Yogis do Karma without Sanga (ego-sense) and dedicate them to the Brahma.

Renouncing the fruit of actions the (Buddhi Yoga) Yukta obtains peace born of faith (in God). But the Ayukta under the influence of desires gets attached to the fruit (of actions) and is bound. 12

It is best to do Karma without the ego-sense, i.e., with the attitude "I do nothing" (*Naiva kinchit Karomi*). But there are other Yogis who do not entirely give up Sanga but exercise the right of doing Karma conceded to them (2-47) (*Karman eva adhikaraste*). These do actions and obviously therefore escape the fault which would result from the refusal of Karma. They give up the fruit of their actions and thereby derive perpetual peace. Peace being the precursor of salvation, even giving up the result of actions as these Yogis do is spiritually good.

He who does not become Buddhi Yoga Yukta and gives up neither Sanga (ego-sense) nor Phala (result) falls a victim to desires and is bound by his attachment to them.

Having mentally dedicated all actions to Me (4-41), the embodied one who is restrained lives happily in his negated city (the body) neither doing anything nor causing anything to be done. 13

In the Ayukta—one who is not Buddhi Yoga Yukta—the mind is subservient to the senses. In the Yukta the senses are under the control of the mind. Nay, due to the presence of Buddhi Yoga the mind of such a man is supremely unattached. The greed for agreeable results of actions is born of the mind. In fact, the mind supervises the execution of all actions done by a man. It is only natural that it should feel aggrieved when it is balked of the fruit of its actions. Therefore, the strength of Sanyasa in any man can be gauged from the strength of his mental detachment. The embodied soul who has completely achieved non-attachment believes for certain that he neither does actions nor gets them done. He resides happily in his nine gated city (the body) unattached to whatever goes on in and through it. As a result of his being unattached - he suffers no bondage and enjoys perennial happiness.

The Lord causes in the people, neither the capacity for action, nor also the union of the result with the action. Bot-
(Universal) nature acts. 14

The Gita postulates the presence of two Purushas in every body - one the Jiva Purusha and the other the Purushottama. The body is indeed the Jiva's own. He is the ruling king of that nine-gated city. Though the Purushottama is present in it, He lays no claim to it. He remains there, only as an onlooker or enjoyer. We have seen that when the embodied Jiva becomes Buddhi Yoga Yukta he also becomes disinterested in and disowns responsibility for what goes on in and through his own body. It should, therefore, follow, as a matter of course, that this Purushottama should then become responsible for it; for without the active collaboration of a Purusha the Prakriti cannot be active. But we are told in this verse that even this is not the case. Though the Purushottama, the author and Lord of creation, is actually present in the body of the Jiva-Purusha He does not assume responsibility for either directing or carrying on its activities. He denies this not only for what goes on in one body but even in respect of all activities, actions and their results in the whole of creation.

Thus if both the Jiva Purusha and the Purushottama deny their responsibility, what is it that should stand responsible for all the activity which goes on in the microcosm or the macrocosm? In answer to this question we are told here that 'nature acts' (*Svabhavastu Pravartate*)

When the Purushottama appointed a particle of Himself to produce this creation (10-42), He decided on the method and manner in which it was to be done and carried on even in its minutest detail. That particle is called Brahma. This Kutastha Brahma therefore is solely responsible for the production of all activity and its results in creation for all time. It is the duty of this Brahma to keep this wheel of universal Karma in motion perpetually and also in accordance with the laws laid down for him. It is the course of this wheel which the Brahma ever maintains in motion (3-16) that is meant by the expression 'nature acts'. Therefore when both the Yoga Yukta Jiva and the Adhiyajna Purushottama residing in the body withdraw their interest in its workings and become indifferent, it is this Kutastha Brahma who manipulates and guides all activities in it. Therefore when the Yoga Yukta Jiva declares that he does nothing (*Naiva Kinchit Karomyaham*) the Gita says he reposes his actions in Brahma (5-10).

The Lord accepts no ones sin or even merit. Jnana (soul impulse) is overlaid with Ajnana (sensual impulse). Beings are thereby deluded.

15

In the above verse Sri Krishna has hinted that the duty of administering the creation has been delegated by Him to the Brahma and that He Himself does not interfere in its workings. Therefore ordinarily the functions of protecting the good and punishing the wicked are discharged by the Brahma according to laws laid down for him. The Purushottama does not concern Himself with any ones merit or sin. The nature of beings is so designed that Jnana (enlightenment) in it is overlaid with Ajnana (ignorance). The Atmic nature is Jnana; the sensual nature is Ajnana. This is the reason why all beings who have emanated from

the infallible (Akshara) nature of Brahma become fallible (Kshara). Due to this super-imposition, all beings are easily misled. They go astray and fall into sin.

The Jnana (soul impulse) of those in whom that ignorance is destroyed by knowledge about the Atma (Overlord) illuminates like the Sun the supreme (principle). 16

That human nature is made up of both Jnana and Ajnana and that beings are misled by Ajnana has been explained above. But Jnana imbedded in their nature need not feel weak or vanquished because of this. A victim of (Ajnana) his own sensual nature, if he will only so resolve, can rid himself of his ignorance any moment. How he can do this has already been explained (2-61; 4-36, 37). If Ajnana is once overcome by him then Jnana lights up the Supreme Principle and guides him to it.

Those who have their Buddhi absorbed in It (the supreme principle), their Atma (soul) absorbed in It, their mind absorbed in It and who devote their sense-activities to It, attain salvation (cessation from rebirth) having been cleansed of their sins by (Adhyatma) Jnana. 17

When the Jiva Purusha becomes thus alive to it in all the four faculties of his constitution and comes to abide in It, all his sins die away. He avoids bondage. And when bondage is avoided there can be no rebirth.

The Panditas (4-19) look equally upon a Brahmin endowed with learning and humility, a cow, an elephant, a dog and an outcaste. 18

That man who has experienced, (Vi-) Jnana as above described should be known as a Pandita. Arjuna may want to know how such a Pandita can be recognised. The transformation he undergoes in his Buddhi, Atma, mind and senses may be in his subjective experience. But how are others to recognise him? Such a Pandita looks upon a Brahmin blessed with learning and humility, a cow, an

elephant, a dog and an outcaste with an equal eye. This is his chief characteristic.

What may this mean? Supposing a man looks upon all these equally will it be prudent for him to treat them so in practical life? Let us suppose this is prudent as well as possible for him. How does it serve any useful purpose and what could that purpose be? What difference will it make between the conduct of this man with an equal outlook on all these objects and that of other men who are without it?

We think, it is hardly necessary to answer the above questions to understand the sense of this verse. For, the equality mentioned herein is not in the objects. It is in the outlook of the Pandita, i.e., in his mind. But how could the mind of this Pandita realise an equality which does not exist among the objects? Let us consider.

The mention of each of these objects spontaneously excites a feeling in the mind of the listener. Respect for the Brahmin, gratitude for the cow, wonder for the elephant, disdain for the dog and revulsion for the outcaste are the usual reactions. These prejudices are deep rooted in the mind of the ordinary man. That they have affected language and social manners in human life everywhere is proof of this. Such prejudices make no impression, however, on the mind of the Pandita. His vision is clear and his feelings are balanced and firm. The Pandita does not scorn the Brahmin to balance his revulsion for the outcaste, nor does he worship the dog to equate it with the Brahmin. But his respect for the Brahmin or disdain for the dog always show themselves as regard and pity that each merits. His feelings will not transgress these limits of balanced equanimity. We think, the Pandita's equality of mind and his serenity referred to in this verse should be understood in this sense.

Those whose mind stands balanced have conquered (the bondage of) rebirth even here (when alive). For the Brahma (creator) is faultless and balanced. Therefore those are established in Brahma.

It is not easy to achieve the balance of the mind. The Gita avers that unless Buddhi Yoga is achieved it is difficult to attain it. Nay, this balance of mind is itself Buddhi Yoga (2-48). Once this equanimity is achieved one need not run to heaven to avoid rebirths. This can be secured even in this world; and in ones own body too. Salvation achieved during life confers on one the status in Brahma (Brahmi Sthithi). For what are the characteristics of the Brahma in whom such a Jiva finds his status. He is equal-minded and faultless. He is originally a particle of the Purushottama. Even like the Purushottama, he has the birth-right to enjoy Yajna. But he has voluntarily and joyfully abdicated it so that his parent's desire in creation may be fulfilled. For the sake of the Purushottama, he has assumed the role of producing and dedicating Yajna to Him. He does not grieve over the loss of his prerogative. He is therefore ever balanced in his attitude. Indeed his infallibility is due to his balanced attitude. For this reason whoever in this life remains like the Brahma equal and faultless in his actions, will find his status in Brahma without doubt.

He whose (Vyavasayatmika) Buddhi is firm, who is without delusion, who knows the Brahma and is established in the Brahma, does not rejoice on obtaining what is agreeable nor grieve on obtaining the disagreeable. 20

The Yogis equality, spoken of in the above verse, is independent of the respective merits of the Brahmin and the dog. It refers to his feeling towards his likes and dislikes.

That happiness which the man without attachment to external contacts experiences (interruptedly) in his own Atma (soul), he will enjoy perennially on attaining to the state of poise in Brahma. 21

A man consults his sensual nature to decide what is agreeable or disagreeable to him. It is true he derives a certain satisfaction from things he accepts as agreeable. If, however, he ignores his sensual nature (3-17, 43; 6-21) he will begin to experience a different but superior kind of,

happiness. This happiness does not manifest itself in the senses but in the soul. Though this manifests itself on withdrawing ones attachment to the senses, it is a negative effort and so is not sufficient to make the experience firm or permanent. Yet this is the happiness which one has to obtain perennially and the way to so obtain it, is to become Brahma Yuga Yukta (5-10, 21). Ones Atma must become aware of the real nature and function of the Brahma and its own obligation to it. It must then stand firm like him in the Yuga Yukta or Adhyatmic attitude (3-15) to the Purushottama and constantly take part in the Brahma's Yajna for the Purushottama. When this happens one can then experience that superior bliss perennially.

Enjoyments resulting from external contacts are verily sources of pain. They have a beginning and an end, O Kaunteya. The Jnani does not take delight in them. 22

That man who is able to bear, here alone (in this world) the impetuosity born of desire and anger before giving up the body is a (Buddhi Yoga) Yukta. He is a happy man.

To eschew sensual pleasures is not easy. Kama (desire) and Krodha (anger) are extremely ingratiating. They trespass unknown even into the most pure and seemingly righteous pursuits (2-42, 44). It is necessary to look for these even there and to remove them. When doing this the mind and the senses raise a hue and cry and plead that the best in the world is being thrown away. At such times, the Atma, probably may feel momentarily at least the emotions and despair born of desire and anger. But these must be borne up. As one gradually advances in Buddhi Yoga it becomes easier to bear these. When Buddhi Yoga is attained they are completely overcome and perennial bliss born of ones Atmic nature is secured. It is then that a man becomes really 'Yukta' and happy.

That Buddhi Yogi who has inner happiness, inner peace, and inner illumination, having become poised in Brahma attains Brahmanirvana (final repose in Brahma 2-72). 24

Equanimity in regard to sensual contacts and the capacity to bear up the impacts of Kama and Krodha are the Buddhi Yogi's outward signs. His merits are great indeed in point of Adhyatma (spirituality). His innermost Atmic nature is ever absorbed in an inner happiness. Even his outer satisfactions are absorbed in the serenity of his Atmic nature. His knowledge too is, (V:-) Jnana which has its source in the Atma. It is not the other kind of dry as dust knowledge. Such a Yogi has attained his perfection through the integrity of his Atmic nature. He attains Brahmi Sthithi and thereafter Brahma-Nirvana.

Those Rishis (seers) whose sins have worn away and whose doubts have been dispelled, who are striving (for salvation) with Buddhi, mind and senses, and who are intent on the good of all beings, attain Brahmanirvana. 25

Brahmanirvana is around (always at hand for) those Yatis (striving sages) who are free from desire and nger, whose Chatus (one-pointed Buddhi) is fixed (constant), and who have realised the Atma (Overlord). 26

That sage is verily ever free who keeps away from (contact with) sense objects, steadies his vision between the eye brows, balances the current of Prana and Apana (incoming and outgoing breaths) coursing through his nostrils; (when) restrains (and applies) his senses mind and Buddhi, has put away desire, fear and anger and is intent on salvation. 27, 28

Terms which are derivatives of the root Yam are used technically in the Gita. They should not be understood to mean mere restraint of the senses; but the application with faith and devotion of the Buddhi, mind and the senses to Buddhi Yoga. In the four classes of salvation seekers mentioned above, an awakening to the real necessity of Buddhi Yoga is implied to a greater or less extent and their salvation, it may be noted, is due to this. Their methods may also be classed as Adhyatma Yoga, Jnana Yoga, Raja Yoga and Patanjali Yoga. The subject matter of the Gita is properly Adhyatma Yoga - the direct method of soul

culture. But it does not however insist that Yogis who strive for it must all proceed in one stereotyped way or be shaped in one mould. *Buddhi Yoga* broadly means firm devotion and dedication of the mind and *Buddhi* to the Overlord. When pursuing this aim a man may take to any course he chooses for himself. The *Gita* does not restrict his freedom in this respect. But the onus of preserving his devotion unadulterated is still laid on him. A man striving in this manner may rest assured of his ultimate salvation. But even then the achievement is due to his correct knowledge and practice of *Buddhi Yoga*, not to his formal efforts.

Indeed, what secures salvation is the perfectly sound state of the *Atma*. The *Gita* holds that the progress of the *Jiva* to this state of perfection is easily possible by means of *Buddhi Yoga* alone. Salvation is secured when this progress reaches an effective degree in each case. Four kinds of such *Atmavans* - salvation seekers - have been mentioned here and they have been later metaphorically referred to as *Agni*, *Joti*, *Aha* and *Shukla* (8-24). We shall discuss more about them in that context.

Knowing Me to be the enjoyer of all *Yajna* (dedication) and *Tapa* (austerity), the Overlord of all the worlds and the friend of all beings, (man) obtains peace. 29

We shall also consider later (18-56) about the *Nirvana* condition of the four kinds of salvation seekers. There are, however, two things common to them all both in their *Brahma* state and in their earlier efforts to reach it. They all practise *Buddhi Yoga*, each according to his view and capacity, devote their *Atma*, *Buddhi*, *Mind* and *Prana* to that purpose and offer all the fruit of their efforts to the *Purushottama*. Thus is what is called *Yajna*. They have sufficient renunciation and unattachedness in them to deserve salvation as a reward for their *Yajnas*. This is what is called *Tapa*. To what purpose do they practise *Yajna* and *Tapa*? What is the use of these to the *Purushottama*?

Sri Krishna is Himself the *Purushottama*. He projected

this creation for the purpose of enjoying Yajna and Tapa offered by His subjects. He is its Overlord. It is the bounden duty of all beings in creation to perform Yajna and Tapa and dedicate them to Him.

Though this is so, Sri Krishna, the Purushottama is not a tyrant. In this affair of creation His object is the good of His subjects. He is their unfailing friend. He is the same to all. There is none favoured or frowned upon by Him. All beings will be blessed with perennial peace by knowing and accepting Him as their friend.

END OF FIFTH CHAPTER

Sanyasa ; for improper Karmas are rejected by all and this does not amount to Sanyasa. It is not possible also to refuse all formal Karma. Besides there are the Niyata (ordained) Karmas, viz., Yajna, Dana and Tapa. These must be done by one and all unattachedly. Anasakti means at least the giving up of the result of ones Karma. Therefore the real Sanyasi does not reject Niyata Karmas nor harbour attachment to their results. One who adopts this attitude to Karma is a Sanyasi and is a Yogi. He who rejects Karmas and does not maintain the Agnihotra (sacred fire) can never be accepted as a Sanyasi.

What is called Saanyasa know that to be (Buddhi) Yoga also, O Pandava : for no one who has not given up Sankalpa (desire) can be a (Buddhi) Yogi. 2

One who understands Karma Yoga and Sanyasa in this way will find no difference between them and can then see Sanyasa as Karma Yoga itself. Even in Karma Yoga the doing of Karma is not important but the giving up of desire and attachment for it are of the essence. He who boasts of his Karma Yoga but does not give up desire (Sankalpa), should not be accepted by Arjuna as a Karma Yogi at all.

To the sage who is striving for (Buddhi) Yoga, action is said to be the cause (of success 5-11). To the same sage (when he is) established in (Buddhi) Yoga peace becomes the cause (for his engaging in Karma). 3

Karma is necessarily present in both Sanyasa and Karma Yoga. When a man desirous of becoming a Yogi takes the first step towards Buddhi Yoga he comes to a state akin to Sankhya or Sanyasa. Sri Krishna has referred to this already as we have seen (2-11, 38). From this point onwards until the man realises Buddhi Yoga effectually his success depends on careful and discrete selection of Karmas and the manner of doing them. In fact this constitutes his whole practice of Buddhi Yoga in that stage. Therefore Karma is the cause of his ascension to Buddhi Yoga and hence it is not possible to give it up. Even after the attain-

his Atmic nature, uplift and save his own sensual nature. He should not repress or try to destroy it. Sensual nature thus saved is a friend of the Atmic nature. When not so saved it turns out to be its enemy.

To him (the Atmavanta—one sound of soul) who has conquered the sensual nature by the soul nature, the former becomes a friend; to the Anatma (the unsound of soul) sensual nature reacts inimically as an enemy. . 6

The higher soul nature of him who has conquered his sensual nature and obtained mental peace is tranquil in heat and cold, pleasure and pain, and also in honour and dishonour. 7

That (Buddhi) Yogi whose soul is satisfied with Jnana (intellectual knowledge) and Vijnana (inner vision), who has found his place in the Brahma (5-19, 20; 15-16), who has conquered his senses, and to whom earth, stone and gold are the same is said to be a (Buddhi Yoga) Yukta. 8

Not only this; his Atmic nature has found satisfaction in the Vijnana it has gained. His Buddhi has been purified by Jnana. This man who has conquered the senses has achieved his status in Brahma. A clod of earth, a piece of stone or gold are all the same to him (5-18). Such a one who has thus completely attained Buddhi Yoga is called a (Yoga) Yukta.

He is pre-eminent who regards with balanced Buddhi a well-wisher, a friend, a foe, a neutral, a stranger, an opponent, a relative, righteous men and even sinners. 9

Love of gold and disdain for a piece of clod are strong feelings among men. This is an experience in every day life; so are strong feelings of love or hate between parties. But these are absent in a Vijnani. He does not give room in himself for feelings which the ordinary man cherishes. He looks upon all equally that is to say dispassionately. His merit consists in this.

appropriately referred to here. Even the verses make this clear. Steadiness of the mind is necessary in Buddhi Yoga. It can be obtained by having recourse to Patanjala Yoga. If any one attempting to reach Buddhi Yoga desires to make use of it for quickly steadying his mind, it is proper and even necessary that the manner in which it can be so utilised should be stated in the Gita. Even in this description of Patanjala Yoga, we may discern that the emphasis is on the attitude of Buddhi Yoga of the practising Yogi (6-14). Obviously Patanjala Yoga does not lay down devotion to Sri Krishna (*Matichitta, Matpara, etc.*) as its cardinal tenet. Therefore, the claim that the Gita is a handbook of Patanjala Yoga is not tenable. Even the result of practice of Patanjala Yoga as stated here bears out our contention. That Yoga helps one to restrain the mind only. The mind thus restrained has then to be put to the achievement of Buddhi Yoga by devotion to Sri Krishna. The Yoga taught in the Gita has to be practised constantly. Patanjala Yoga cannot possibly be so practised. Besides the sequence of results following the restraint of the mind, viz., peace through restraint, Jnana Vijnana through peace, perpetual bliss through realisation are promises made in the Gita. The achievement of Patanjala Yoga in the absence of Buddhi Yoga would be barren. It is to emphasise this aspect that Patanjala Yoga has been mentioned here. Therefore through unflinching mental restraint and consequent peace one must proceed through Buddhi Yoga to the achievement of salvation called Brahma-Nirvana in the Gita. Of this course of progressive achievement Patanjala Yoga can only form the first step. Hence its mention here.

(Buddhi) Yoga is not for him who eats inordinately or who does not eat at all, who sleeps too much or who keeps awake,
O Arjuna.

16

Bodily postures and other practical directions which are the special features of Patanjala Yoga are not at all required for the Yoga taught in the Gita.

Yoga destroys pain for him who is (Brahma Yoga) Yukta

(5-8-10, 21) in food and amusements, in other actions (as well), in sleep or waking. 17

Patanjala Yoga promises many other achievements. The Gita has no use for them. Its usefulness in tranquilising the mind is what it aims at. If the mind is tranquilised interest in sensual pursuits must cease. This is the minimum achievement with which one has to start the practice of Buddhi Yoga. Its further development consists in becoming constantly Brahma Yoga Yukta (5-21). This Brahma Yoga Yukta state can pervade every minute activity, every moment of one's life. Even food and sleep and other actions and diversions which human life cannot do without, when done in this Yukta state do not cause bondage or sorrow which they would otherwise entail. Brahma Yoga Yukta - or Yukta - state is the overpowering influence of one's inborn Adhyatmic nature in all doings, just as in Brahma (8-3). It can abide in man in sleep as well as when awake which Patanjala Yoga cannot do. It is the *sine qua non* of Buddhi Yoga.

The term Yukta in this verse is technical and means Buddhi Yoga Yukta or Brahma Yoga Yukta. Yet it is usually translated to mean 'moderately', 'in proper measure'. The word has been immediately defined in the very next verse purposely, as it were, to avoid misunderstanding. This is a sample of the casual and obtuse manner in which the Gita terms are translated.

A man is said to be Yukta when his restrained Chitta (one-pointed Buddhi) becomes fixed only in the Supreme Atma and when he becomes indifferent to all sensual desires. 18

One must withdraw ones interest in all desires which the mind instigates and become free from attachment to them. Patanjala Yoga can readily help to do this as already stated. Then the Buddhi must be turned Atmaward. It then becomes one-pointed and is called Chitta. In this state it is fixed on the Purushottama with the help of the vision which is innate in the Atma and which the Gita calls Adhyatma

Jnana or Vijnana (13-11 ; 6-8). Such a state is the Yukta state as meant in the Gita. The Gita does not consent to accept as a Yukta, the philosopher who has discovered the measure of moderation. Even in the very beginning, the Buddhi Yogi has been defined as one who does all actions with one-pointed Buddhi and with ones Atmic nature wide awake (2-41). That same Buddhi Yogi is here spoken of by Sri Krishna as a Yukta in the light of principles of Yoga. He is expounding now.

The simile of the flame of a lamp which, placed in a windless place does not flicker, is said to apply to a (Buddhi) Yogi, who is united in Yoga (communion) with the Supreme. Atma and whose Chitta is disciplined. 19

A Yogi should not be known by his extraordinary practices as regards eating or drinking; but by his one-pointed Buddhi and its Atmaward orientation.

That state in which the Chitta disciplined by practise of Yoga finds peace, and in which (the Purusha) seeing by his Atma (soul) the supreme Atma (Oversoul) rejoices within himself;

That state is which (he) enjoys supreme bliss (which is) beyond the reach of the senses but within the ken of the Buddhi, and that state is which once established he does not suffer a fall from the (true) principle; 21

That state which having been attained man can think of no greater gain, and being established in which he is not disturbed even by great sorrow, 22

Know that state is which contact with pain ceases is called Yoga. That Yoga (state of communion) should be practised with firm resolve and with undepressed Chatus (Buddhi). 23

All yearnings born of desire should be completely given up, the group of senses should be restrained by the mind alone (2-59; 61) from all sides. 24

Supreme bliss accrues to this Yogi who has (his) mind imbued with pence; whose Rajasa tendencies have been stilled, who is Brahma Bhuta (poised in Brahma) and who is sinless. 27

The mind must ultimately yield to the pressure of such repeated and persistent efforts. For, when under the influence of the mind and senses, the Atma and Buddhi appear weak and gullible. Yet they have innate power in them of easily governing the mind and the senses. When the mind is cured of its Rajasic tendency and is tranquilised a man attains the state of Brahma and is free from sin. Such a Yogi will enjoy the greatest bliss (5-21).

The Yogi who has become free from sin thus engaging his Atma constantly, easily obtains the extreme bliss of contact with the Brahma (creator). 28

The Yogi who practises Yoga in the manner above described becomes sinless and enjoys the supreme bliss accruing from his contact with the Brahma.

The system of Yoga explained here (6-24, 27) is Gita's own. The aim of this system is the attainment of Brahmi Sthiti (status in Brahma) and Brahma Nirvana (repose in Brahma 2-72). The ultimate achievement of Patanjala Yoga is restraint of the mind (6-15) which is very much lower. In view of this, it cannot be accepted that Patanjala Yoga is a universal means of salvation or that the Gita prescribes it exclusively.

He whose Atma (soul) is Yoga-Yukta (6-18) and who is everywhere equal-minded, sees the (supreme) soul in all beings and all beings in the (supreme) soul. 29

He whose Atma has attained perfection and who is in tune with the nature of Brahma, is equal-minded everywhere. For the Purushottama who abides in all beings and in whom all beings abide has become a reality to him.

This verse should not be understood to mean that the Yogi sees the whole creation in his own Atma and his own Atma everywhere in all creation. This is clear from the next verse.

I am never away from him who sees Me in all and sees all in Me; nor is he away from Me. 30

The Yogi who with a sense of unity (everywhere) worships Me (who am) abiding in all beings, in whatever way he lives, lives in (for) Me. 31

The oneness spoken of here is not that of the Jiva who in an exaggerated notion of his own Atmic nature imagines his ego to include the whole of creation; but it means the Lord Sri Krishna the Purushottama.

That Yogi is regarded as the best who by the sameness of the Atma (Oversoul) everywhere (13-27, 28) sees happiness and sorrow alike, O Arjuna. 32

Creation is made up of individuals and the Purushottama is present in every individual. Because of His presence as the Purushottama (13-28) in every being, he who looks upon all beings with an equal eye, and who whether in happiness or sorrow is balanced, should be understood to be the best of Yogis.

Arjuna said :

Due to fickleness (of the mind), O Madhusudana, I do not see the firm condition (stability) of this Yoga (as possible), which you say is (to be achieved) by equal-mindedness. 33

The Yoga of which Sri Krishna is speaking has to be achieved by means of equalmindedness. Arjuna fails to see how it can be permanently achieved. The mind is extremely fickle and it is not possible to restrain it.

For the mind is fickle, O Krishna, turbulent, strong and unyielding. I think controlling it is as difficult as controlling the wind. 34

The Lord said :

O yon of great Prowess, mind is no doubt difficult to control and fickle. But by practice and non-attachment it can be brought under control. 35

In him who has not restrained the mind, I opine, (Buddhi) Yoga is difficult to achieve. But to the man who has controlled his mind and puts forth efforts, (Buddhi) Yoga is possible to achieve by right means. 36

Arjuna said :

O Krishna, what becomes of the man who has faith but who for want of restraint falls from Yoga, and thus fails to achieve perfection in it? 37

Though it seems almost impossible to him, Arjuna will believe in Sri Krishna's assurance that it is possible to control the mind by means of practice. But in the event of a failure of a man's attempt to achieve Yoga what becomes of him? asks Arjuna.

Balked of both (here and hereafter), frustrated on the way to Brahma (knowledge), O Lord of great prowess, will he not be destroyed, having no support, like a rent cloud in the sky? 38

He will have thrown away sensual happiness even before he made this attempt. He will also have lost Atmic happiness on account of his failure. Thus he will be balked of both the gains.

O Krishna, pray clear this my doubt completely. For there is none else but you who can clear this doubt. 39

This verse shows Arjuna's firm faith and confidence in Sri Krishna's teaching and His authority. This contrasts with his attitude in chapter two and is proof of his acceptance of Sri Krishna's claim about His divinity in chapter four.

The Lord said :

O Partha, neither here nor hereafter will he meet with destruction. For, one who does good cannot come to grief,
O Arjuna. 40

Having obtained the worlds of the righteous and having remained (there) for long, he who has fallen from Yoga is born in a family of the pure and wealthy. 41

Or he comes to birth in the family of wise Yogis only. It (such a birth as this) is very difficult to obtain in this world.

There he gets into contact with (Buddhi) Yoga acquired in the previous birth and strives more than before to attain perfection, O Kurunandana. 43

By force of former practice itself he is, in spite of himself, carried (to success). Though desirous of knowing (Buddhi) Yoga he soon exceeds the Shabda-Brahma (2-52). 44

He progresses in Yoga surely with a little effort, because of his practice of Yoga in his previous birth. He not only exceeds the Shabda-Brahma (highest knowledge embedded in the expressed word) but experiences in himself the Yoga explained in the Gita. With the growth of this inner experience he ceases to relish what he may have heard or may hear (2-52).

The (Buddhi) Yogi assiduously striving becomes cleansed of sin (and) attains perfection after many births. He then reaches the supreme goal. 45

He proceeds with his intensive practice of Yoga and becomes cleansed of all sin. In the course of this process he may go through many lives. In the end he attains to supreme success.

(Buddhi) Yogi is held superior to the ascetics (Tapaswis), even to the Jnanis (knowers), and also to the Karma Yogis. Therefore, O Arjuna, be thou a (Buddhi) Yogi. 46

We may call the Yoga taught in the Gita by any name - Buddhi Yoga, Samatva Yoga, Brahma Yoga, Karma Yoga, Sanyasa Yoga, Jnana Yoga or Abhyasa Yoga and so on. But we must realise that it is one in its ultimate objective. This one is not pure Jnana Yoga, nor Karma Yoga, nor Bhakthi Yoga. Sri Krishna has chosen to name it 'Buddhi Yoga' to distinguish it from all other Yogas. Arjuna has now a firm grasp of the implications of this Buddhi Yoga and knows Sri Krishna, the Purushottama - the author of creation - is its very soul. Therefore Arjuna should become a Buddhi Yogi.

Of all yogis he who has dedicated his inner-most Atma (soul) to me and worships Me with faith is, I consider, the very best Yoga Yukta (one endowed with Yoga). 47

The Gita has been made to yield innumerable Yogas and will be made to yield many more. And Yogis there will be to follow them all. Be that as it may, the supreme characteristic of the Yogi as conceived in the Gita shall eternally abide. Over flowing love and attachment to Sri Krishna, the Lord of creation, intense and unadulterated faith in him, and incessant worship of Him constitute the supreme characteristic and a passport to excellence over all other Yogis (7-1; 15-19).

END OF SIXTH CHAPTER.

SEVENTH CHAPTER

Introduction :

From his questions at the end of the sixth chapter it is evident that Arjuna has grasped Sri Krishna's point of view. Arjuna had misunderstood the terms Karma, Sanyasa and Yoga. This was the cause of his confusion. Sri Krishna has explained their proper significance to him in the preceding chapters. Arjuna is now able to follow with facility Sri Krishna's trend of thought. He has realised that there is yet more of great value to know from Sri Krishna; and he is now ready to listen to H's teaching.

It was not impossible for Sri Krishna to state the whole of His new science in just a few sentences. But they would have fallen flat on Arjuna. Knowing this, Sri Krishna has decided on His own line of exposition and is leading Arjuna along it step by step. This is why at first sight we miss directness in the teaching and it strikes us as desultory and discursive. If, however, it is viewed in the perspective that Arjuna has been familiarised with the new significance of the words Karma, Sanyasa and Yoga through the foregoing chapters, their incidence and appropriateness become clear to us. From this chapter onwards Sri Krishna proceeds to explain His science of Buddhi Yoga in its plenary aspect.

Let us recapitulate here the general ideas which Arjuna has gained from the teaching so far.

Buddhi Yoga is the subject matter of the Gita. To know this Yoga in particular and to live in its light is to realise the deepest secrets of spiritual life. Man's attempt to achieve this Yoga appears in two stages. His early efforts to become properly initiated and fixed in it take the form of mere intellectual enquiry. Though this aspect of the effort is called Sanyasa or Sankhya in the Gita, there is no question of abandonment of Karma in it. Not only this, Karma done

One must know the Overlord's motive and processes in creation. His motive is to be the supreme Enjoyer and Overlord (5-29). His processes in creation consist in the use He makes of the principles of Purusha and Prakriti. These are present in Him as well as in all beings in creation. The Purusha principle in Him is the most supreme (Uttama). The Prakritic principle which is its counter-part is being described here as two fold - the lower and the higher.

This is the lower (Prakriti). Know My other higher Prakriti (in the form) of the Jeevabhūta (soul principle), by which, O you of great prowess, this universe is maintained (by Me). 5

The Overlord puts forth a particle of Himself to form the Brahma nature to devote itself to putting forth this creation (10-42) for His enjoyment. The Jiva too similarly emanating from Brahma partakes of his nature. This attenuated and involved Purusha particle (Brahma) thus subordinated to the Overlord's supreme will and set to work, is what is called here His own superior Prakriti or Yoni (14-3). The difference between the nature of this Purusha particle and the Overlord's Purusha nature is this: the former is ordained to produce Yajna and to obtain its own happiness in discharging that function, and the latter sets itself to enjoy the Yajna thus produced. The former is by nature an Adhyatma. The latter is Adhiyajna. Though the basic Purusha principle in both is the same, yet their functions are distinct, so that the Purusha principle in the Brahma and the Jivabhūta natures functions solely as the Prakriti - the means of producing the desired happiness - of the Overlord Purushottama. This distinction has been again explained in the 13th chapter, as the Kshetra and the Kshetrajna and in the 15th chapter as the two Purushas (Brahma and Jiva) and the Purushottama.

Know that all beings have (these two Prakritis) for their source. I am the cause of (the projection of) this entire universe as well as its dissolution. 6

Arjuna should know that these two Prakritic principles, the Avyakta and the Ashtadha – the higher and the lower respectively – serve the Purushottama as His wombs. It is by means of these that He gives birth to and supports all beings. He brings the creation into being and causes its dissolution also. How this is done by Him is again explained in other contexts (9-7, 8 ; 14-3, 4).

There is nothing higher than Me, O Dhananjaya. All this is strung on Me as beads are on a thread. 7

I am relish in water, O Kounteya, radiance in Moon and Sun, Pranava (hasic sound Om) in all the Vedas, sound in Akasha (space nr ether), virility in man. 8

And I am the sacred fragrance in earth, radiance in fire, life (principle) in all beings and I am austerity in ascetics. 9

Know me, O Partha, as the eternal seed of all beings. I am the wisdom of the wise and I am the lustre of the lustrous. 10

And I am strength, free from desire and attachment, in the strong; I am desire unopposed to Dharma (law of being) in beings, O Bharatarshabha. 11

The desire meant here is the yearning of the soul nature in beings for the Purushottama. This desire is the only one which is not contrary to Dharma (Law of one's being). When this is absent all other desires are set down in the Gita as breach of faith with Him (Vyabhichara). They are an impediment to the Jiva's progress towards perfection or even the higher life.

Know that the Satwika, Rajasa and Tamasa tendencies proceed from Me only ; but I am not in them, they are in Me.

That the three Gunas are not in Him would simply mean that they do not affect Him as he is unattached to them (9-9). They are however in Him, meaning that they are absolutely subservient to Him.

equalmindedly in this state of Sankhya becomes the cause of one's ascension to Yoga. In the Sankhya state one has no correct perception of the etiology of Karma or the ultimate motive it subserves. When man steps out of the Sankhya stage and into Buddhi Yoga the real significance of Karma dawns on him. He realises his relation to the Creator and to His creation. He also comes to know the meaning of Karmakaushala (skill in doing Karma) in the Gita way. He realises how, doing all Karma and dedicating it to the Overlord, he achieves real Sanyasa and what is the real essence of the Yoga which enables man to achieve this Sanyasa not by renouncing but by accepting Karma.

Karma, Sanyasa and Yoga are key words to grasp the science of Buddhi Yoga. Arjuna should know their new import before he can grasp what it is. This has been made clear to him in the foregoing chapters.

The Lord said :

Listen, O Arjuna, how, while practising (Buddhi) Yoga with the mind intent on Me and taking refuge in Me, you will know Me completely and in all certainty.

Doing Karma is a duty set for man. It should always be done by him in a spirit of Sanyasa (dedication). Without Yoga, Sanyasa is not possible. Yoga is the yearning of the Jiva for the Overlord, the Purushottama. It is a cardinal law of creation that man is free from sin, when this attachment for the Purushottama is present in him. The Overlord accepts love and affection tendered by the Jiva (7-17). But He does not accept or even take notice of their sins or merits (5-14, 15). The status of a Yogi becomes higher with the intensity of his love for the Purushottama. He who is Overflowing with love for Him may, to all appearance be lacking in knowledge. He has faith and that is everything for spiritual growth (11-54).

I will tell you entirely about this Jnana (knowledge about creation) together with Vijnana (knowledge about the Overlord), knowing which, there will be nothing else left to be known here.

Sri Krishna is speaking to Arjuna of Jnana - spiritual knowledge. But this Jnana is different from what is so called, for it goes with Vijnana. Jnana devoid of Vijnana is to be found outside the Gita. Such Jnana is not worth the name. It is incomplete, spiritually ineffective and even misleading. When what is offered as Jnana results not in peace but in restlessness, doubts and desires, Arjuna should know that this is due to want of Vijnana. Vijnana means in the Gita the direct perception of the Overlord by the soul (Jiva) and the reflection of this perception in its activities of Buddhi and mind. Vijnana does not mean here secular knowledge. Vijnana is also called Adhyatma (13-11) in the Gita. Once this Jnana plus Vijnana is gained there is nothing more to know spiritually.

Among thousands of men hardly one strives for perfection. Even of these strivers who have reached perfection hardly one knows Me in principle (18-55). 3

The urge towards the Overlord is feeble in man; because he has in him both a Jnana nature and also an Ajnana nature. Not only so; in his constitution the Jnana nature is overlaid and is under the dead-weight of the Ajnana nature. This is why Jivas are so oblivious of Sri Krishna (5-15). Yet the task set for them is to know him 'Tatvataha' (in principle). To know him 'in principle' is to realise what and who He is (18-55), and the inner meaning of His birth and actions (4-9) as the Overlord. Devotion is the prerequisite for this realisation (11-54). Therefore Vijnana and Bhakti (devotion) are synonymous in their meaning. The capacity for devotion to Him has its imperishable roots in the Atmic (soul) nature of man. Backed by his conscious will Jnana in him is puissant enough to vanquish Ajnana (5-16). But this struggle between Jnana and Ajnana in man may be a long one and is carried on by him through many lives to a successful finish.

(The elemental principles) Earth, Water, Fire, Air, Space, Mind, also Intellect (Buddhi) and Ego (Ahankar), thus is my Prakriti (causative nature) divided eightfold. 4

The whole world deluded by these tendencies of the three Gunas (qualities), does not know Me, the Absolute, who transcends them. 13

This, My divine Maya (absolute desire) consisting of the (three) qualities, is difficult to overcome; those who take refuge in Me alone, cross over this Mayn. 14

The play and inter-play of the Gunas seen everywhere in creation are really due to His divine Maya (absolute will). Beings are helplessly involved in them (9-8). This tangle of the Gunas is indeed difficult for Jivas to overcome. But those who take refuge in Him do easily overcome it (2-61).

Divine is that which subserves the divine motive of the Overlord who has put forth this creation. The being who takes refuge in Him does not become free from the Gunas, for nothing in creation can at any time be free from them (18-40). But in that state these become innocuous and do not harm him. This exemption and freedom in the case of those who are devoted to Him is because of His absolute dispensation (Maya).

Vile men, whose Jnana (Adhyatma impulse) is destroyed by Maya (overhearing desire), who are evil doers and fools and have given themselves up to sensuality, do not take refuge in Me. 15

Four kinds of men of good deeds worship Me, O Arjuna, the distressed one, the seeker for knowledge, the self interested one and the Jnani (knower), O Bharatarshabha. 16

All that is necessary for escaping the binding nature of the Gunas which is due to His Maya, is love for Him and taking refuge in Him. The remedy, easy and simple though it is, will not suggest itself to the sensual or if it does, it will not avail them. To be able to worship Him or to think of Him a man must have more or less of the spirit of dedication to Him.

Of these the Jnani, ever (Buddhi Yoga) Yukta (6-17) and solely devoted (to me), excels ; for I am supremely beloved of the Jnani and he is beloved of me. 17

This love is not something added to the dry insipid subject of Vedanta to sweeten it. To the Jnani love of the Purushottama is of the very essence of his life and the firm and eternal foundation of Buddhi Yoga. It is essential to bear in mind this supreme importance of Bhakti in the Gita teaching.

All these are indeed noble, but the Jnani I regard as My own soul. For with his soul given to (Buddhi) Yoga, he is established in Me alone as the supreme goal. 18

At the end of many births the Jnani comes to Me realising that "Vasudeva is all". That Mahatma (great soul) is very rare to find. 19

His belief that 'Vasudeva is all' is not due to ecstasy. It is his conviction born of intense and intimate realisation by means of constant communion (Yoga). He has not only realised this truth but experiences it at every step.

Those whose Jnana is vitiated by various desires resort to other Gods following various observances, being bound by their own Prakriti (nature). 20

Whichever form (of divinity) different devotees desire to worship with faith, I strengthen that faith in them. 21

With that faith he (the devotee) desires to worship that form and obtains from it those desires which are granted by Me alone. 22

The Gita propounds that gods conceived by the human understanding are only forms of the Overlord. The divinity in these other forms depends entirely on the faith of their worshippers. That is to say, any one who has no faith in a particular form need not cherish or even assume its

divinity. This is a very important and momentous principle. We may easily imagine how, in this view, all misunderstanding between different religionists in the world, are meaningless and unnecessary. Devotees of a particular form insist that all divinity is exclusively contained in it and there can be no other. They demand that the whole world must accept that form as the only form of the true God; that its supreme status and sanctity must be admitted and accepted by every being. Every religion in the world to-day partakes of this spirit of intolerance in a smaller or a greater measure. The Gita attributes such claims to blind sectarianism and fanaticism. A spirit of appreciation and regard for gods of different religions for the sake of mutual love and affection among their followers or of social amicableness is a sign of gentility and true culture. It cannot be an imperative principle of religious philosophy. The Gita grants to every individual and community the freedom to conceive divinity in any form of their own choice and to have their worldly desires fulfilled through worship of that particular form. But to try to impose it on others is irreligion according to the Gita.

The divinity in a form is true because of its devotees faith in it and to the extent this faith is blessed by the Overlord. Divinity of the Overlord Purushottama alone is omni-present and prevails supreme in all places and at all times. Individuals and communities espy it through the narrow chink of their own faith. They therefore fail fully to comprehend its omni-potence and omni-presence. They conclude that what they see is the limit of the divine presence and what is visualised by others must be untruth and delusion. Sri Krishna's divinity remains indivisible and undivided though espied through a multitude of tiny forms. And it is the Overlord alone who requires such trivial worship with evanescent satisfactions.

That fruit, however, obtained by those (men) of small intelligence has an end. Worshipers of dieties go to the dieties and my devotees come to Me.

Worship of other forms of divinity, except that of the Overlord—not quite in His personal aspect but ‘in principle’—is imperfect and irregular. The Overlord’s object in granting and strengthening the faith of devotees in other forms than His own would appear to be to help the devotee to grow in it and later come to realise Him wholly and truly. But the devotee stagnates in his own little form of faith and becomes self-complacent and satisfied with its paltry benefits. Worshippers of even Sri Krishna’s personality, with no idea of His plenery greatness ‘in principle’ are liable to stagnate similarly.

The ignorant, not knowing My supreme nature which is absolute and unsurpassed, regard Me who am the unmanifest as a manifested being. 24

To him who knows the Overlord ‘in principle,’ and as the unmanifest, worship of His lower forms is not repugnant, for he knows the use and purpose of such worship.

Enveloped in My own Maya (absolute wish for creation) I am not discernible to all. This deluded world knows Me, not, the unborn and the absolute. 25

Worshippers whose faith in the Overlord is immature have been spoken of so far. But there are some who have no faith in Him at all. That they can ignore Him to this extent in His own creation is due to His Yoga Maya. Yoga Maya need not mean some subterfuge or trick of His Prakriti. The unchangeability of laws once made by Him at the time of creation, in spite of His prerogative to change them, is the Yoga Maya here spoken of. That He shall remain unknown to those who do not of their own free will seek to know Him is His Yoga Maya—His original dispensation. This is why He can be completely ignored by the deluded though He is the Unborn and absolute Lord and the Purushottama.

I know, O Arjuna, all beings past, present and future; but no one knows Me. 26

Men may or may not seek for Him. But there is not a speck of a thing or individual existence or moment of time which He does not know. Past, present and future of every being in creation in every particular are known to Him. No being in creation however elevated in knowledge or Jnana can possibly have such plenary knowledge about Him. Even the man who has attained salvation, inspite of His perfect vision, cannot have exhaustive knowledge about the Lord. Indeed, according to the Gita, the *sine qua non* for achieving salvation is not perfect Jnana—knowledge, but perfect Bhakti—devotion.

O Bharata, all beings become deluded in this creation, by the beguiling nature of Dvandvas born of likes and dislikes, O Parantapa. 27

Complete and plenary knowledge of the Purushottama is not only not possible but is not even necessary. Even partial knowledge of Him, as the governing principle in creation, however little it may be, is very beneficial in life. Why then are creatures incapable of even this tiny effort? They are caught in the tangle of Dvandvas : like and dislike, happiness and sorrow and so on. This is how they are deluded and go through inevitable rebirths.

But those men of righteous deeds whose sins have come to an end, being free from the delusion of Dvandvas, worship Me with devotion. 28

All beings in creation except the Brahma are fallible (Kshara). They are therefore liable to the deluded by the Dvandvas. Still there are beings who have overcome their Kshara nature and have found a status in Brahma (Brahmahuta or Brahmisthitha). These are ever devoted to holy deeds. Their sins have become extinct. They are never overcome by the Dvandvas and are ever devoted to the Overlord and worship Him with constancy.

Those who taking refuge in Me, strive for liberation from (the pains of) old-age and death, know that Brahma (who is

My creation), (3-15 ; 11-37) all (ahont) Adhyatma and the whole of Karma (8-3). 29

Those who know Me with (the attribute of) the Adhibhuta and Adhidaiva and the Adhiyajna (8-4), know Me even at the time of death, in an attitude of Yoga (devotion) and with Buddhi one-pointed. 30

They seek refuge only in the Overlord Purushottama. They are surpassingly great as Bhaktas ; and are not lacking in knowledge either. It would be a mistake to think that not having striven for acquiring Jnana they should now be wanting in it. By the potency of faith and single-minded devotion, Jnana has accrued to and taken deep root in these sinless Yogis. They know the omnipresent and perfect Brahma, Adhyatma, Karma, Adhibhuta and Adhidaiva perfectly well. Not only this, they know the Overlord Purushottama too as the Adhiyajna. Even at the time of death they are absorbed in Him with all the ardour of their mind and Buddhi and realise Him. Thus to know Him at the crucial and auspicious moment is proof of having known Him all through life (8-5, 6).

END OF SEVENTH CHAPTER.

EIGHTH CHAPTER

Introduction :

We will now try to understand the nature of Jnana and Vijnana which Sri Krishna has begun to teach from the last chapter. Unless we clearly grasp its implications, the course of teaching to follow will not be intelligible to us in its correct perspective.

Jnana means all knowledge which can be intellectually obtained about creation. Arjuna surely was not devoid of this. He had acquired a great deal of it; but very little of Vijnana. His Jnana, in Sri Krishna's view, was faulty for want of Vijnana. He was eminently learned in the Vedantic literature of his time, and Jnana mentioned by Sri Krishna in the last chapter was well known to him. The inferior eight-fold Prakriti, the superior Prakriti, the Omnipresence of the Paramatma, the play of the three Gunas, the Jnani's strivings for salvation, old age and death as miseries: all these were known to him. Yet after Sri Krishna's explanation they appealed to him with a new significance; because Sri Krishna had presented these in His new light of Vijnana. This Vijnana, we will see on close scrutiny is knowledge of the relation which these particulars of Jnana bear to Himself the Purushottama. The two Prakritis are His wombs. The Paramatma is no other but Himself, the Purushottama. The play of Prakriti is the sport of His divine Maya. The Jnani's salvation is his single-minded devotion to and refuge in the Overlord. Escape from the miseries of old age and death depend on the Overlord's grace. There is nothing which He does not affect; no place or time in which He is not present. Salvation, devotion, Jnana and the fruition of all these for man are by His grace. This realisation is Vijnana. This Vijnana first dawns in man's Atmic nature which is present in him as Purusha. With the awakening of the Atma one begins to appreciate the potency

of Vijnana. Jnana which is united with Vijnana appears in a new light and gains in importance and dignity. Jnana without Vijnana is seen clearly as different from Jnana with it. The Vedantic conceptions of Brahma and Karma, etc., are not new to Arjuna. Yet he had not grasped their import in the light of Vijnana. Therefore the potency of Vijnana should be well understood and remembered through our study of the chapters to follow.

Arjuna said :

What is that Brahma, what is Adhyatma, what is Karma, O Purushottama, what is called Adhibhuta and what Adhidaiva ?

In this body who and how is the Adhiyajna ? O Madhusudana and how are you to be known by the self-controlled at the time of (their) death ? 2

The Lord said :

Brahma is the supreme Akshara (infallible) ; his nature is called Adhyatma (regard for the Purushottama) ; the creative principle which originates Bhuta (and) Bhava (Prakritic and Purusha capacities) is called Karma. 3

The term Akshara (infallible) is used in the Gita always with reference to Purusha and never to the Prakriti, and it particularly relates to his Bhava. The Jivabhuta Purusha is spoken of as a Kshara (fallible) in his Bhava. Yet by a supreme effort of Adhyatma the Jiva can become Kutastha (6-8) and attain to the Akshara status in the Brahma or obtain Brahmanirvana (5-24, 28). Jivabhutas who thus attain to perfection are supposed to repose in Brahma and yet retain their individuality (6-8). This is what is spoken of in the Gita as Brahmanirvana. The Brahma is by nature an unchangeable Akshara and ever stands supreme over these perfected Akshara Jivabhutas. It is therefore called here the supreme Akshara. Not that there is none above it. In the Gita the Purushottama is above it. As the Kutastha Purusha, Brahma has his ordained (Niyata) Bhava, and he is Akshara (infallible) in it. This Akshara Bhava in him is called Adhyatma. Adhyatma means in the Gita much

more than merely 'that which pertains to the Atma.' Its meaning here is a deep secret (11-1).

Brahma is born an Aksbara. He was brought into being that he should produce Yajna and satisfy the Overlord's desire for it. Therefore his (Niyata) ordained Bhava is to be perpetually subservient to the Purushottama. The Brahma is spoken of as 'Chit'-natured because of his dutiful infallibility in his regard for the Purnsbottama. This 'Chit' nature is called Adhyatma in the Gita. Thus Adhyatma is the Brahma's ordained Bhava towards the Overlord. In this Bhava he is supreme as an Akshara.

When the Supreme Atma transformed itself into the Purushottama and desired to bring this creation into being, the principle of Karma simultaneously came into play. This principle of Karma has two aspects. They are called the Bhava and the Bhuta aspects. Bhava is the capacity for enjoyment in the Purusha; Bhuta is his capacity to produce and provide himself with the enjoyment. This is also called Prakriti. Therefore the capacities of Bhava and Bhuta in the Jivabhuta are expressions of the universally present Purusha and Prakritic principles of Karma in creation.

The (Purusha who is) fallible in his (ordained) Bhava is the Adhibhuta (victim of Prakriti). The Purnsha (who is infallible in his ordained Bhava) is the Adhidaiva (one true to his Daivi Purusha nature). I am Adhiyajna (He for whom all Yajna is meant) here in this body, O best among the embodied.

In the Jivabhuta, Bhava nature-his thirst for enjoyment-is so designed that he can satisfy it through two different sources. He can enjoy the bliss of Adhyatma by his own Purusha capacity just as the Brahma does; or feed on Asura pleasures derived from his sensual nature. He is free to choose either of these. Yet the Gita warns the Jiva that his spiritual well being will suffer destruction by recourse to enjoyments provided by his senses. Be that as it may, the Jiva's longing for enjoyment from one or other of these

sources is true. His strivings through life for achieving it have been described later as the Daiva and the Asura Sampats. Jivas of these two categories are being alluded to in this verse, with reference to the Bhava and Bhuta functions of which the principle of Karma is constituted.

The Jiva who runs after his senses for the sake of enjoyment, because of his exclusive regard for his Bhuta nature, is spoken of here as Adhibhuta. This means that he has fallen a victim to it. The Jiva who seeks his enjoyment from the Adhyatmic attitude because his Purusha nature is ordained for it is called a Purusha here. He has kept his sensual nature under control. The Adhyatmic trend in him flourishes. This is what has been named Daivi Sampat (16-3). Therefore the Purusha who is thus well established in Daivi Sampat is called here the Adhidaiva. The terms Adhibhuta and Adhidaiva must be thus understood from the Vijnana point of view in the science of Buddhi Yoga. If, however, the orthodox meanings of these terms are adopted, as is usually done, we lose sight of the deep and subtle principles which are rather cryptically enunciated here by Sri Krishna.

The Overlord is the Adhiyajna who abides in the body of every being and accepts and enjoys all Yajnas—Karmas done in a spirit of Adhyatma or Yoga with Him. How he remains the companion of the Jiva Purusha in the body and what His own attitude to all that takes place there is, is explained later (13-22). Arjuna should therefore know that Sri Krishna the Purushottama is the Adhiyajna in the body.

And he who at the time of death gives up the body meditating on Me alone, attains to (fulfils) My Bhava (motive in creation 5-29, 9-24). About this there is no doubt. 5

Reaching unto His Bhava should mean fulfilling His motives in creation, viz., realisation of Overlordship and enjoyment of Yajna. That all His subjects should submit to his lordship is the basic principle underlying creation (9-24). To arrive at His Bhava, therefore, one must be

loyal to Him. The sense of the verse seems to emphasise this obligation on the part of His subjects. It should not be understood to mean, we think, that the Jiva merges into the Paramatma as stuff into stuff.

Having constantly cherished it (through life) whatever idea he thinks of finally at the time of death, is reached by him after death. 6

Those who leave their bodies intent on Him arrive at Him. For the idea uppermost in the mind at the time of death stays on and the man is drawn to it when he is reborn. This happens as a rule. And in order that a particular thought may be uppermost at the time of death, it must have been predominant in one's mind all through life. This is how the law of association works in relation to consecutive lives.

Therefore think of Me at all times and fight with mind and Buddhi dedicated to me; you will undoubtedly reach Me. 7

Therefore Arjuna should not think of having the Overlord in mind merely at the time of his death. He should act with his mind constantly fixed on Him—yearning for Him. He should even now engage in the fight in that attitude. If he will devote his mind and Buddhi to the Overlord thus, he will without doubt go to Him.

Meditating (on Him) with one-pointed Buddhi (chetas) which is given to practice (6-26; 12-9) and is unwavering he arrives at the supreme and divine Purusha. 8

He who strives to engage his Buddhi in Yoga becomes single-mindedly fixed in an attitude of Adhyatma. His Buddhi ceases to be subservient to his mind and refuses to long for the pleasures of the senses. Such a Yogi ever thinking of the Divine Purusha goes to Him only.

He who meditates at the time of death, on the Omniscient, the Ancient, the Ruler, the Minuter than the minute, the Supporter of all, of form unthinkable, refulgent as the Sun,

and beyond darkness, with the strength of (Buddhi) Yoga, and with the Prana (vital energy) well fixed between the eye-brows, goes to that supreme and divine Purusha (Overlord). 9-10

Because He is spoken of as beyond thought, we should not conclude that He is unknowable. Elsewhere in the Gita He is said to be the object of knowledge (Jnana) and the knowable (Jnanagamyā 13-17). He is beyond thought because He cannot be wholly and exhaustively known. He is however sufficiently perceptible and comprehensible to the human understanding through inner experience (13-24).

I will tell you briefly of that haven (Pada) which those who know the Vedas speak of as Akshara, which the ascetics freed from attachment enter, and desiring which (others) practise Brahmacharya (5-10, 21). 11

Restraining all the senses, confining the mind in the heart, fixing his Prana in the forehead, absorbed in Yoga (Patanjala), 12

He who goes forth leaving the body repeating the one-syllable (Shabda) Brahma—Om, and meditating on Me, attains to the supreme goal. 13

To the Yogi who is firmly fixed in (Buddhi) Yoga and who constantly and duly thinks of Me with undivided attention I am attainable with ease. 14

Mahatmas (great souls) who have attained perfection having arrived at Me, do not come again to rebirth, which is the abode of misery and which is transitory. 15

All the worlds including the world of Brahma are recurrent. But after attaining Me there is no rebirth, O Kaunteya. 16

When the devotee achieves even the very best which is short of the Overlord, he is bound to the cycle of rebirth.

Those who know that the Brahma's day consists of a thousand Yugas (ages) and his night as well of a thousand Yugas, (really) know the (duration of Brahmā's) day and night.

At the dawn of (Brahmā's) day all individual beings become manifest from the Avyakta (the unmanifest nature of Brahmā). At the fall of (his) night (they) merge into that same (nature) called Avyakta. 18

We come to know from this verse that all beings are put forth by the Brahma at the dawn of his day and continue in him as beings while it lasts. The idea of salvation as an escape from Brahma and his creation, to arrive at the Overlord, we think, does not accord with the Gita teaching.

This same multitude of beings is born again and again, merges helplessly (into the Avyakta) at the fall of night and is brought forth at the dawn of day. 19

This coming and going would seem to proceed in an endless cycle. In these movements the beings are said to be helpless; because they move in subjection to the force of universal Prakriti (5-14). The subjection spoken of here does not, therefore, refer to their bondage to good or bad Karma done in the Brahma's preceeding day (Kalpa) and left over unexpiated. Otherwise, there would be no occasion for expiated souls to come back into creation and consequently in each succeeding Kalpa there would be fewer and fewer number of souls to return. The return to creation of all souls without exception again and again is unequivocally mentioned here. To our mind this also includes the beings who attained salvation. Besides if a balance of unexpected Karma is to be considered necessary for coming back into creation at the dawn of Brahma's day, it is not possible to conceive how creation could at all come into being at the first commencement of the Brahma's cycle, when obviously there was neither Brahma nor Karma to hold the beings in bondage.

The Gita philosophy has hardly need for such extraneous causes to account for creation. It comes into being by a

sport of the Overlord's Maya (absolute desire). This Maya brings into being the Brahma, and from him emanate all beings. Thus in subjection to the desire of an omnipotent Providence all beings are born—helplessly. Their helplessness is not due to any fault in them but to the Purushottama's Maya (9-7, 8).

But beyond this (unmanifest) Brahma there is another which is the superior and eternal unmanifest entity. That does not cease to exist even when all Bhutas are destroyed. 20

All entities who have come into being have thus an end: their presence as beings comes to an end. But there is one who still continues to be even when all these cease to be. He is different in principle from all other beings: He is the supreme Avyakta (Unmanifest) beyond all other Avyaktas (unmanifest beings) created and conditioned by Him. Brahma has been called an Avyakta - unmanifest, in verse 18 above. This supreme Avyakta is over and above him even. In the Gita the Avyakta Jivabhuta is eternal (Sanatana 15-7) that is to say his existence as a particle of the eternal Oversoul eternally abides. The Avyakta Brahma is eternal and the unborn supreme Avyakta—the Purushottama is also eternal, far above the two other eternal entities. This grading of eternal entities and Avyaktas is material to the philosophy in the Gita and its significance must be clearly grasped. The One above all, referred to in this verse is the Oversoul, Purushottama. This is clear from the next verse.

This unmanifest One has been spoken of as the Akshara (infallible). He is said to be the supreme destiny. Having attained him (men) do not come back. That is My supreme abode. 21

The final destiny of all beings is an Avyakta and Akshara state. This Vedantic conception is cardinal. But the concept about this Avyakta and Akshara state has not been precise and definite. Imagination has been at pains to give colour and form to it. In the Gita the Overlord

Purushottama is the most supreme Avyakta and Akshara as the unmanifest and the infallible. He is the source of all beings and their final destiny. The question of a state of being for them beyond Him therefore does not arise. Jivas attain to this final destiny when rebirths—births caused and conditioned by their own Karmas—cease. Obviously these rebirths cease when all action is done in the attitude of Yoga—Yajnartha (3-8). This is the sense of this verse.

That Supreme Purusha in whom all being exists and by whom all this (creation) is pervaded is attainable by single-minded devotion. 22

That He is a Purusha is the essence to be understood about this Akshara. In fact, He is the Purushottama (15-19). 'This' Purushottama is to be attained by intense devotion (11-54). It is not at all difficult to know His identity. All beings in creation abide in Him and all this projection is from Him.

I shall tell you of the time (soul-states) in which Yogis after meeting death do not return and do return (to rebirth) O Bharatarshabha. 23

The Jiva must attain to a stage in his Atmic growth and purity before he can sense the Purushottama. And Jivas attaining to that stage by different paths are not all of equal merit. Purushottama judges the measure of their merit and grants them redemption. He has said that Yogis striving for Him pass through many lives in perfecting their Atmic purity (7-19). He will now tell Arjuna at what point in the course of their efforts they become ripe for and are granted salvation.

Fire, light, daytime and the bright fort-night (are these states). Knowers of Brahma who depart in these (5-21, 24) states on the upward path (14-18) with the six senses (lit-months 15-7, 8), go to the Brahma.

[There is the well-known popular belief about death in the Uttara or Dakshina Ayanas bringing or not bringing

salvation to Jivas. This verse and the next refer metaphorically to the application of this belief to the principles of Buddhi Yoga]. 24

This and the next verse have been interminably discussed. These verses are supposed to refer to the two paths—Pitrayana and Devayana—which souls have to take on their onward journey after death. Many among those who favour this supposition confess to their not having understood its meaning or its relevancy.

We think that these verses convey the essentials of the idea of salvation which individual beings have to attain according to the Gita. What the Gita means by the word salvation has been repeatedly and abundantly made clear in it. It means freedom from the bondage of Karma at the lowest, and at the highest Brahmanstuti and Brahmanirvana. How the Jiva has progressively to attain these has been exhaustively explained throughout the Gita. In fact, that is its oft repeated burden. Yet nowhere in its explanations do we find a specific mention of Devayana or Pitrayana. We think that these Devayana and Pitrayana paths have not been alluded to in the Gita as they are outside its purview, and there is no need whatever for mentioning them here abruptly and indirectly. It seems irrelevant to infer that Devayana and Pitrayana or Archuradi and Dhumradi paths are being referred to in these verses.

The fact that Jivas seek salvation in different ways has been repeatedly mentioned in the Gita (5-24, 28; 13-24). On achieving salvation or stepping into the Brahmi status it is true, these souls cast off the bondage of rebirth. But their Atmic enlightenment is not for this reason necessarily on the same level in all cases. These the Gita puts into four categories according to the level of Atmic enlightenment attained by them. This is mentioned in these verses metaphorically. We should first understand the metaphor used here. The terms Uttarayana and Shanmaya in this verse do not signify the c. They refer to the Atmic state of the Jivas. Uttarayana implies the soul's Oordhwa (upward)

progress (14-18) and Shanmasa its condition of being united with the six senses (15-7). The mention of their being united with the six senses is significant. It is usually supposed that at death all beings shake off the sensual capacities and are left as simple soul entities. On the contrary, the Gita definitely holds that even after death the soul is burdened with the aggregate of the six-fold sensual tendencies conserved in their natures (15-8). As long as it is subject to the bondage of Karma, the post mortem existence of the individual soul is not a blank but a course of active psychic preparation in other worlds for its next life in this. After salvation also the soul (Jiva) is still potentially equipped with the mental and sensual capacities in their unblemished state and abides as an entity in the Brahma for any use he may make of it in his designs. For the soul (Jiva) this may approximate to the state of Nirvana in Brahma.

Agni, Jyoti, Ahas and Shukla are names indicative of the difference in the level of their Atmic conditions at the point of their final release from Karmic bondage. These Jivas in the four different categories have been mentioned already (5-24, 28) once before. Here the difference in their respective states with regard to their Bhavik and Bhautic capacities is being compared in the light of the Buddhi Yoga of the Gita.

We will now try to understand the meaning of the names given to them. Light and fire are epithets often conventionally used to refer to tendencies in human nature which elevate and purify it. Similarly, smoke and darkness are used to refer to tendencies which sully its purity. These terms have been so used also in the course of the Gita teaching. The bondage of rebirth is no doubt due to imperfections in the Jiva. But the Gita does not insist that the Jivas should be absolutely pure and perfect at the time of salvation. It assures us that Jivas more or less deserving, are granted salvation by the Purushottama because of His grace and of His great love and tenderness for them (10-11). Therefore among the Jivas who attain to salvation (the

Brahmi status). are to be found souls of varying degrees of merit. We think the terms Agni, Jyoti, Ahas and Shukla have been used here to indicate the difference in the soul states of the four categories of salvation-seekers mentioned in the Gita. Salvation depends on Atmic purity and Atmic purity is dependant on one's capacity for Vijnana or in other words, ones Atmic vision. When such vision and capacity of service of the Overlord are fully achieved the Jivatma is ideally pure and perfect in all respects. He enjoys the bliss incidental to this perfection, in His Atma only. His happiness is of the innermost. His peace is Atmic poise and tranquillity. His knowledge (Jnana) is transcendent Adhyatma of the Atmic vision. Such a perfect soul obtains Brahmisthiti and Brahma Nirvana (5-24). Such a perfect and immaculate soul is here called Agni. For, like fire he is absolutely free from impurity.

Next to him comes the Jiva who seeks salvation by perfecting his capacity for knowledge-Jnana. The intellectual or Bauddhic tendency dominates in him. His perfection attained through the Buddhi is, unlike that of the Agni, conditioned. Though not as perfect as the soul state of Agni yet up to the necessary limit his soul must have been purified (5-17). He must be free from blemish, Dvandva-proof, engaged in an effort at purification of the soul. Such an equal-minded Yogi may also deserve and attain Brahmisthiti and Brahma-Nirvana. The soul state of such a Jnani is called Jyoti (Sun) (5-25).

The Raja Yogi who strives towards perfection from the mental plane must also achieve purity of soul upto the necessary limit by Adhyatmic practice (5-25, 27). If he succeeds Brahmisthiti and Brahma Nirvana are assured for him also (5-26). This Yogi's soul state is here called Ahas (day).

Other Yogis whose efforts are based on their vital capacity, practise control of their Prana and senses (5-26, 27). Even these become freed from bondage to Karma and achieve peace. Once peace is secured the way

to salvation becomes easy and clear. The soul-state of these Yogis is here called Shukla (the bright fortnight).

Freedom from the bondage of actions, salvation gained through ones whole life, Brahmisthiti through consecutive lives and Brahma Nirvana the final infallible state are the steps consecutively attained in the course of Atmic elevation towards perfection. The four kinds of Yogis above referred to more or less easily reach up to the first two steps. The difference in ease in individual cases depends on the difference in the state of their Atmic purity. This will be clear if we critically note the conditions laid down for success in their efforts. The Atma Yogi's state is perfect and without blemish. He is therefore named Agni (Fire). The soul states of the other Yogis is oriented towards perfection but their achievement of it, however, depends on their further efforts. To indicate the differences in their capacities they have been separately named Jyoti, Ahas, and Shukla. They indicate in a descending order the deficiency of light in their soul-states. There is no doubt that all sincere efforts for salvation by Yogis are blessed by the Overlord (10-10, 11). Still, even this assurance of His blessing does not lessen the necessity for sustained effort on their part.

Thus Agni, Jyoti, Ahas and Shukla are terms indicating soul-states of Jivas. In these states they are said to be in the Uttarayana—the upward path (14-18) and Shanmasas—united with the six senses (including the mind) (15-7). In these states, if these depart from their bodies, because of having known and conformed to the Brahma, they attain their final Nirvana status in Brahma.

Smoke, night and the dark—in these states on the downward path (14-18) united with the six senses (lit-months) (15-7) the Yogi obtaining the lunar worlds returns (to rebirth).

We should understand this verse also in the same way as the previous one.

Souls who have succeeded in overcoming rebirth and attaining salvation have been spoken of in the above verse. In this verse souls who are caught up in the whirlpool of rebirths are referred to. They are no doubt dignified here as Yogis; but that is because their Adhyatmic merit and destiny are being discussed by Sri Krishna. Really speaking they are neither Yogis nor even salvation-seekers. They are souls enmeshed in the tangles of Karmic bondage. They are sinking or swimming in the deep waters of worldly life and rebirths.

The Gita places these souls in three categories, viz., the distressed, the seekers for knowledge and the self-interested (7-16). Even these are, indeed, fortunate, for they are able to think of the Purushottama on occasions. But there is another and a lower category of Jivas spoken of here as 'Krishna.' They are called 'Naradhama' the most wicked. These will never even by mistake think of the Purushottama. These four categories have been referred to in this verse; we shall see how.

Among these the seeker for knowledge is called the Dhuma (Smoke). He has a stronger impulse in him towards God than the others. Yet sensual nature sits heavily on him so that the colour of his Adhyatmic urge tends more towards darkness than towards light. Therefore though he has the strength of nascent faith in him he is compared to Smoke. The comparison is obviously appropriate.

The distressed and the self-interested both fall into one category. The one is distressed because of one's wants; the other because of his desires. This is all the difference. Both are equally under the dead weight of their sensual nature. However, being in need they sometimes turn to the Purushottama. This is why they are likened to night. People accustomed to move about in the night know that though it is full of darkness yet there may be light enough in it to step forward.

The name 'Krishna' has been given to the vilest dregs

the 'Naradhamas.' There is not the least trace of Daivi - Godward - impulse in them.

Thus Smoke, night and darkness are terms indicating the soul-states of Jivas. In these states they are said to be in the Dakshinayana - the downward path (14-18); and Shanmasas - united with the six senses including the mind (15-7). In these states burdened with mental and sensual impulses they proceed to the 'world of the moon.' There, perhaps, they conserve merit for further progress and come back to this world through recurring rebirths.

These bright and dark paths of the world are known to be eternal. By the one (the Yogi) returns not and by the other he comes back. 26

The white and the dark paths of the science of Adhyatma by which the Jiva progresses are known to be eternal. The white path leads on to the point when rebirths cease. And by the dark path one becomes inevitably liable to rebirths. The Shukla and Krishna paths mentioned here are the same as those mentioned elsewhere as the Oordhva (14-18) and the Adha paths or the Daivi and Asuri tendencies (16-6).

No Yogi who knows of these two paths is ever deluded. Therefore, O Arjuna, at all times become (Buddhi) Yoga Yukt. 27

Yogis must know these two paths that they may achieve progress. By his inborn nature every man stands in life at some point on one of these paths. It is, indeed, necessary to avoid rebirths; for they are the cause of misery here and hereafter. Births incurred under bondage to Adhibhautic (8-4) tendencies are to be known as rebirths. Arjuna should, therefore, abandon the dark path. He should always go by the white path. The real Yogi is well aware of these principles. He is never in doubt or delusion about his conduct under any circumstances. Therefore having known these true principles about a Yogi's conduct Arjuna should

become a (Buddhi) Yogi. He should always live and act wholly under the influence of (Buddhi) Yoga.

Having known this the (Buddhi) Yogi goes beyond all that fruit of merit set down for (the study of) the Vedas; (the performance of) Yajnas, (the practice of) austerities and charities, and reaches the supreme and primordial abode. 28

Those who have recourse to the Vedas, Yajnas, Tapas and Dana may not be perfectly pure from the point of view of Buddhi Yoga; but that they earn great merit, there can be no doubt. Besides they certainly enjoy in this world many rewards and pleasures in consideration of their merit (9-20, 21). The Buddhi Yogi whom Sri Krishna has described may be perfectly pure and holy. But does he not miss the rewards which the other obtains in this world? This verse answers this possible doubt in Arjuna's mind.

The Buddhi Yogi does not, it is true, seek for wordly pleasures. He is disinterested about them. But because he does not look for them we should not conclude that he does not get them. He easily gets them even more than what the others secure with great effort and labour. Sri Krishna Himself solicitously provides them (9-22). The Buddhi Yogi over reaches these transitory rewards and even obtains salvation. Therefore Arjuna should strive to become the Buddhi Yogi well-established in Jnana and Vijnana.

END OF EIGHTH CHAPTER.

NINTH CHAPTER

Introduction :

We have discussed in the last chapter the significance of the terms Jnana and Vijnana. We must now grasp the scientific perspective in which the Gita teaching is conceived and which these terms significantly suggest. Setting out the main divisions; analytical explanation of the divisions; catagorical treatment of the subject under each division; discussion of the relation between all the parts and setting down conclusions to be drawn therefrom, would in our day be considered the proper scientific method for the treatment of a subject. Scientific treatment of this pattern is not to be found in the Gita. But this does not mean surely that the Gita has no scientific outlook. We submit that in spite of the conversational method followed in it the teaching has not suffered either in clarity or scientific precision. 'Indeed, Sri Krishna has Himself called it 'the most secret Science' (15-20) advisedly.

Vijnana was the main subject which Sri Krishna explained to Arjuna. Vijnana is a universal principle which governs human life and actions. It is in the moral and spiritual field something akin to gravitation in the physical field. Once we grasp this importance of the principle all that remains is to understand the relevancy of all other Vedantic truths and truisms in regard to it. These have been examined in the light of Vijnana as they cropped up and their worth assessed for the science of Buddha Yoga. This is how the teaching in the Gita develops. Though all Vedantic questions have been taken up and treated apparently in a discursive way, it will be seen on close scrutiny that not a single doubt likely to embarrass an enquirer like Arjuna has been left out. Undoubtedly Arjuna appreciated the adequacy and utility of this method; for he has followed it with approval and had no misgivings left at the close of the teaching.

God projected this creation. It is meant for the use and accommodation of His subjects. They should be His devotees and enjoy it. Worship and service of the Overlord is the sole duty devolving on His devotees. Thus the whole ambit of Vedantic enquiry is entirely covered by the four basic subjects, viz., God, creation, devotee and divine service. To explain these and their relation to each other exhaustively, and to show how the success of human life depends on a correct understanding of them, is the aim of the science of Buddhi Yoga taught in the Gita. This supreme knowledge must not only be grasped by the intellect but assimilated. Man's Purusha nature must be saturated with it. He should be experiencing and enjoying it at every step. What Sri Krishna calls Vijnana here is this state of the Purusha nature and its outlook on life. Knowledge about the working of the Prakritic nature as much as necessary to grasp his explanations about Vijnana is also being explained by Sri Krishna. This is called Jnana in the Gita. The teaching of Jnana and Vijnana has thus proceeded from the seventh chapter. It may be noted also that in this treatment technical terms already in use in Vedantic literature, except the most elementary, have been studiously avoided. Ideas have been simplified so that they can be easily grasped by the ordinary man. The same principles are again explained later (chapter 13) in the terminology of Vedanta, viz., Ishetra, Kshetrajna, Jnana, Jneya, Parijnatru, Purusha, Prakriti, &c.

Explanations about God, creation and devotion are continued in the present chapter which closes with descriptions of devotees and their worship of Him. If we follow the teaching in the Gita as we have studied it here, we shall find that its scientific outlook and method of explaining the subject leave nothing to be desired.

The Lord said :

I will tell you, who are without envy, of the most secret Jnana together with Vijnana, knowing which, you will be free from evil.

This is the King (best) of sciences, the King of secrets, holy, supreme; directly realisable, righteous, easy to practise and imperishable. 2

Men who will not put faith in this Dharma (righteous precept) go back to the path of death and rebirth, without attaining Me. 3

To arrive at the Overlord and to obtain His grace - these are the end and aim of human life. This is the crowning achievement set before man's Purusha nature. He who has no faith in this law of Vijnana taught in the Gita will never attain to the Overlord. Presence or absence of such faith in one is the result of expression of the inborn tendency of the Purusha nature. Absence of faith results in bondage and rebirths (7-14).

All this world is pervaded by Me in My unmanifest form; all beings are in Me and I am not in them.

The Overlord is in no way dependent on beings for His existence as they are on Him. As for His mere presence He is in every being. There is nothing without Him.

Nor are beings in Me. Behold My divine Yoga (self-extension). My Atma (Soul) which creates beings supports them and is not in them. 5

It may also be said truly that even the beings are not in Him. For they are free to act in disregard of Him within limits laid down under His dispensation. Though the Overlord is present in beings and though they are dependent on Him, He does not impinge upon their freedom. This is explained in the next verse. All beings are born of His Atmic nature. He bears and supports them all within Himself. Yet not a trace of His presence is perceived in them. His being in them is as good as being absent in them. All this He achieves by the dispensation of His sovereign Yoga - of self-extension,

As the glorious air which ever moves about everywhere has its abode in space, know that even so all beings have their abode in Me. 6

All beings merge in My Prakriti (the unmanifest Brahma) (8-17, 19) at the end of the Kalpa (world age). I recreate them at the beginning of the (next) Kalpa. 7

Utilising My own Prakriti I bring forth again and again this entire multitude of beings who are helpless under the subjection of (My) Prakriti. 8

These Karmas (actions) do not bind Me, O Dhananjaya, who am unattached to those Karmas and as if indifferent to them. 9

The Purushottama avoids the bondage of Karma; for, He is unattached and indifferent to its results. It is the same with the Brahma also. The Gita calls on the Jiva also to conform to the same rule and become free. However high or low the status of the being may be the rule applies uniformly. Can we think of equality more even-handed than this?

Under My supervision Prakriti (Brahma) brings forth (all this world of) animate and inanimate beings. Because of this the universe revolves (comes to be and ceases to be again and again). 10

The Brahma, acting as the Purushottama's Prakriti, puts forth the creation, ordained and appointed by Him. The Purushottama presides over this act of creation as well as its continued maintenance by the Brahma. Thus the wheel is set in motion and rotates. The method of creation and the motive underlying it have been explained. Sri Krishna goes on to speak of the devotee from the next verse.

The foolish, ignorant of My supreme nature as the supreme Lord of beings, disregard Me who have taken the human form (body). 11

Fools disregard the Overlord manifested in human form. Nor do they know that He has also a superior status as the Lord of all creation. They are incapable of conceiving the Purushottama's existence as possible and cannot at any rate think of His appearing in human form.

Of vain hopes, of vain actions, of vain knowledge, these are bereft of one-pointed Buddhi (chatus) and are possessed of demoniac and sensual natures which are delusive. 12

That they disregard the Overlord is not really their offence. They have lost the one-pointedness of their Buddhi - Chatus - and this in the end leads to destruction.

But Mahatmas (great souls,) who are possessed of divine Prakriti (nature) knowing Me (who am) the origin of beings and the absolute, worship Me with undivided mind. 13

Want of belief in the Purushottama distorts ones Buddhi and destroys the Chatus. The best and saving emotions in him are stifled; demoniac tendencies increase. But those who repose their faith and belief in Him as the source of all creation and worship Him with devotion are Mahatmas - great souls.

Always glorifying Me and striving (for Me) with steadfast vows, and bowing down to Me they worship Me with devotion ever united (with Buddhi Yoga, 16-18). 14

Devotion to the Purushottama can and should be constant and uninterrupted. Whether engaged in action or at leisure the devotee ever lives for Him.

The Purusha nature in the Jiva has a craving for joy and pleasures. So also his Buddhi, mind and senses. The Gita prescribes the manner in which these faculties in him should be employed to realise their happiness and, at the same time, to be devoted to Him. The term 'Yatantah' is used in the Gita to indicate the state of these faculties being so employed. This is the same as Buddhi Yoga.

Women Vāishyas and Shudras whose scope of duties in life is dull and monotonous and apparently lacking in idealism can consecrate their lives in the manner described here.

Division of duties into high and low is due to egotistic sentiment. The true devotee knows that the duties to which he is called in life are assigned to him by the Overlord. He will never assume a superiority over other apparently less idealistic devotees.

Others too sacrificing by way of Jnana Yajna (dedication of knowledge) worship Me the Omnifaced, as the one, as the multiple, in various ways. 15

I am the Vedic rite, I am the ritual worship, I am the food offered to the manes, I am the medicinal articles used in Yajna, I am the words of power, I am the ghee, I am the fire, I am the oblation. 16

Of this world I am the father, the mother, the supporter, the grand father, the one to be known, the holy, the syllable 'Om', also the Rik Sama and Yajur (Vedas). 17

I am the destiny, protector, lord, witness, abode, refuge, friend, beginning and end, duration, treasure-house (and the) imperishable seed. 18

I give heat, I hold back and send forth rain. I am the life-giving as well as the life destroying one, I am the Sat (Godly) and Asat (sensual), O Arjuna. 19

Sat and Asat in this verse mean the Daivi and Asuri tendencies (13-21). They do not mean existing and non-existing. What does not exist cannot according to the Gita, even be conceived, and under no circumstances can it be spoken of as existing (2-16).

The knowers of the three (Vedas), who are Soma-drinkers and cleansed of sin, worshipping Me with rituals,

pray to Me for heaven; reaching the holy world of the chief of gods, they enjoy in heaven the divine pleasures of the gods. 20

After enjoying that spacious world of heaven, their merit exhausting, they enter (come back to) the mortal world. Thus the desirers of enjoyments resorting to the path of the Vedas are caught in the whirlpool of rebirth. 21

The Vedas are held to be the final authority in matters of spiritual thought and conduct. The Gita demurs to this view as is evident from its unappreciative references to them. Sri Krishna proceeds to compare achievements of the followers of the Vedas with those of a Buddhi Yogi of His own ideal.

As for those men who worship Me, meditating on Me alone and who are constantly and steadfastly united (with Me), their well being is my concern. 22

Even those devotees who worship other Gods with faith, worship Me alone (but) not according to rule. 23

For I am the enjoyer of all Yajnas (sacrifices and offerings) and the Lord, but they do not know Me in principle, hence they fall. 24

The Purushottama is the sole enjoyer (Adhiyajna) of the whole of creation. He is its only Overlord. The right of enjoyment of all Yajna produced by his subjects in creation is therefore exclusively His. None else can share this right with Him. Even the Brahma has been denied this right in the Gita. Why speak of others? Worshipers of other gods do not appreciate these truths because they are ignorant of them. They therefore offer their Yajnas to other gods. This results in their fall from the highest and best ideal of worship.

Worshippers of the gods go to the gods; worshippers of ancestors go to ancestors; worshippers of elements go to the elements; My worshippers also come to Me. 25

He who offers to Me with devotion a leaf, a flower, a fruit, water, that devout gift of the striving soul I accept (enjoy). 26

None need hesitate to offer trifles such as leaves, flowers, fruits and water to Him who is the Lord of creation. Even these are welcome to Him if the offering is accompanied by devotion. The Overlord accepts with earnest affection such loving gifts from His ardent devotees.

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever austerily you practise, O Arjuna, do you dedicate that to Me. 27

True it is that He does not refuse even the most trifling offerings coming from His devotees. Yet Arjuna should not try to please Him with such gifts alone. As Sri Krishna is the most High among gods, so is Arjuna the greatest among devotees. Therefore he should attempt the highest that the science of Adhyatma Yoga contemplates.

Thus shall you be freed from the bondage of actions yielding good or bad results; you will come to Me, a liberated soul united with the Yoga of dedication. 28

Arjuna has been asked to offer all his actions to Sri Krishna in the above verse not because He needs them, but because that is the only way in which Arjuna can free himself from the bondage of his actions. If Arjuna dedicates all his actions to Sri Krishna - this is exactly what is meant by Sanyasa Yoga in the Gita (3-30; 4-31) - he not only escapes Karminic bondage but attains to Sri Krishna also.

I am the same to all beings; there is none hateful or dear to Me. But those who worship Me with devotion are in Me, and I am in them. 29

Sri Krishna is prepared to bear the burden of His devotee's sins and merits. He undertakes to look after his worldly deal. He holds out to him the promise of the

highest spiritual attainment as if He is Himself interested in all these fulfilments. All this may be very flattering to Sri Krishna's generosity and power of patronage. But those who have no belief in or affection for Sri Krishna are destined only for suffering and misery. Are these not even more deserving of His grace and succour than the others? Is not His benevolence to His own devotees unfair and even unjust to those unfortunate Jivas who for some reason are lacking in devotion to Sri Krishna? Why should Sri Krishna treat them in this step-motherly way? Why this bias in Him for His own devotees?

Sri Krishna, the Overlord, looks upon all equally. There is nothing really that He loves or hates. The affection which He evinces for His devotees is not at all due to His partiality for them. It is the result of the natural law. Adhyatma - the principle of love between the created and the Creator - is the very basis of this creation. That is its coin of currency. God and His creatures have to pay and receive through this medium of exchange alone. When the devotee loves the Lord and reposes his devotion or Yoga in Him, the burden of requiting these offerings and rewarding him automatically falls on Sri Krishna. It lies on Him as a debt He must discharge. Sri Krishna's devotees look upon Him with a love exceeding what they bestow upon their own souls (7-17). Therefore Sri Krishna regards them with reciprocal love. There is no partiality in this. The freedom to love Him is bestowed equally upon all. This liberty given to all is itself proof of His justice. The sensuous have no reason whatever to feel jealous of devotees and to carp at the Overlord.

Even if the man of most depraved conduct worships Me with single-minded devotion, he should be regarded as righteous; for he has resolved rightly. 30

Sri Krishna will even stoop to help these grumblers. He is ready to show them special favour. He does not hate the unbeliever even if he is wicked or vicious. But it is impossible that He will break a sovereign law - the law

of Adhyatma - which He has Himself ordained for the well-being of creation. It is laid down that love voluntarily given to Sri Krishna should redeem beings in His creation. This being so the defaulter need not be appalled at the depth of his own iniquities and despair of expiating for them. He should simply submit to the universal law of love and leave the rest to be taken care of by the Lord. He should worship Sri Krishna with faith and single-minded devotion. Once this decision is taken by him and acted upon, he shall be considered a saint. Sri Krishna will welcome and reward even this resolution on his part. For this small beginning may lead to the highest achievement. But where even faith is absent - nay faithlessness reigns - Sri Krishna abides by His law and remains a passive onlooker (13-22) of the man's downfall (4-40; 7-14, 15).

Very soon he becomes righteous of soul and attains to eternal peace; O Arjuna, know for certain that My devotee never goes to ruin. 31

As remarked above even mere faith in Sri Krishna is saving. Sri Krishna will accept the man of faith as a righteous soul (Dharmatma) in spite of his bad or indifferent past; for faith is the foundation of all human conduct (17-3). If conduct too improves with the rise of faith, Sri Krishna takes on himself the responsibility for the man's redemption. From such conduct peace springs and asserts itself. The Gita teaches that salvation is not a long way from peace. Sri Krishna here plights His word to Arjuna that by conforming to Adhyatma, the law of love for Him, no man will come to grief.

O Arjuna, taking refuge in Me, those who may be of sinful birth, women, Vaishyas and Shudras as well - even these attain the supreme goal. 32

To cherish love and devotion to Sri Krishna the Purushottama, to become attached to Him, to take refuge in Him - from beginning to end of one's life, this is Adhyatma, the ordained law of being - Swabhava - for man. This

attitude completely sterilises the otherwise deleterious egoistic tendencies in his nature and makes him a fit instrument for God's purposes in creation. By the force of the genuine purity of his life and actions which result from constancy in this spiritual attitude (Adhyatma Bhava 15-5) ordained for him, Jnana and Karma and Bhakti spring up in him (7-29). Even those who have a vicious past to their credit will undoubtedly be saved by such an attitude.

In the matter of exclusive Adhyatmic studies and independent action, restrictions have been placed by ancient law givers on women, Vaishyas and Shudras. But the outlook of the Gita in this respect is quite different. For achieving and maintaining spiritual and religious efficiency it prescribes an attitude of mind which has nothing to do with proficiency in studies or learning. This attitude is within the competence and easy achievement of every individual howsoever placed in society and does not conflict in any way with his social duties. Therefore every individual, whether a woman, Vaishya or Shudra is free to practise Buddhi Yoga like any Jnani.

The term 'Papayonayaha' in this verse is variously interpreted. Its meaning in this context need not, we think, be in doubt. The Gita attributes all sin in human nature to Kama (desire) and Krodha (anger 3-41 ; 16-21). That man is a Papi (a man of sin) in whom these rage uncontrolled. The Gita also holds that birth in a womb is not accidental but always according to one's deserts. The man of virulent desires and violent anger must be known, therefore, to be born of a sinful womb (16-19). Men so born should be known by their violent deeds, their positive ill-will and enmity to the general weal. We do not think it is possible otherwise to distinguish a sinful womb, from another not so.

How much more than the holy Brahmins and devoted Rajarshis ! Having come into this transitory and unhappy world do you worship Me. 33

Even to those whom the Pandits had excluded from

the benefits of their special course of spiritual learning, Sri Krishna's Buddhi Yoga opens out the gates of salvation exactly as for the Pandits themselves. What more proof is needed of His great and earnest interest in His subjects? When this is so, is not the way to salvation easier in the case of holy Brahmins and notorious Rajarshis, if only they will cherish and be devoted to the Lord Sri Krishna? All things with which human nature comes into contact in this world are transient. Human vision does not ordinarily pierce through the crust of ephemeral objectives and reach out the eternal behind it. This is its great misfortune. But let not man think that there is nothing eternal in the world or no eternal bliss either. Sri Krishna, the Purushottama, is the very heart of it. He is eternal. Reaching up to Him, eternal bliss may be easily achieved by Jivas. Therefore those who are confronted with the miseries and transitoriness of life are invited by Sri Krishna to turn to Him with devotion.

Become My-minded, be My devotee, sacrifice unto Me, bow down to Me; your soul thus dedicated to Me (6-18) and engrossed in Me, you will come to Me alone. 34

The Gita does not attempt to teach the art of cultivating a character to suit different circumstances. It calls on man to mould it in a single pattern - that of Adhyatmic rectitude - to meet all circumstances. It may be that sometimes this results in apparent defeat. Even then, it maintains, that one gains enormously from the spiritual stand point. This is why we find in the Gita, the emphasis laid on devotion to the Purushottama is greater than that laid on man's character, capacity or ideals.

Sri Krishna explained His Yoga to Arjuna in the sixth chapter. Thenceforward in every following chapter He is repeatedly calling on Arjuna to become a Yogi. We would invite readers who would infer the main burden of the Gita from its Upakrama (beginning) Upasamhara (end) and Abhyasa (repetitions) to take note of these repeated injunctions. Surely these are more pregnant with meaning to the philosophy of the Gita than his being called upon to

fight. Also in speaking of the Yogi as the very best, Sri Krishna, as we have seen, means much more than his mere doing of Karma - even after realisation.

Arjuna having become such a Yogi and devotee what difference will it make in his attitude and actions? He will have dedicated his mind entirely to the Lord Krishna. He will be His devotee and worshipper - first and last. This is not so insignificant a change as it would appear to be. It is the touch which turns the iron in human nature into the gold of spiritual wealth. Unless his Atma has attained its purity and perfection it is not possible or easy to achieve this apparently trivial attitude which is faultless (5-19). Thus with his Atma attuned to the Purushottama and Buddhi dedicated to Him he will in the end arrive at the Overlord. The Gita does not admit that man can have any greater ideal in life. He who fulfils this Dharma (law of his being) may very well ignore all other Dharmas (18-66).

END OF NINTH CHAPTER.

TENTH CHAPTER

Introduction:

Confronting Arjuna who was insisting on a one-word decision from Him as to whether he should fight or not, Sri Krishna had begun to impart him His sovereign Buddhi Yoga. We have studied from a new angle how His teaching has been elaborately coursing through the foregoing chapters. Arjuna's notions about Karma and Sanyasa have been corrected and his perspective about Jnana has been set right. The conviction that Buddhi Yoga is the best among all Yogas has by now been brought home to him. Arjuna now knows what Jnana and Vijnana mean and how the former is not complete without the latter. Knowledge about Vijnana is, of course, his new acquisition from Sri Krishna. Arjuna captivated by the charm of Sri Krishna's explanations begs of Him to expand the theme for his own satisfaction and Sri Krishna continues his explanation of Vijnana in this chapter.

The Lord said :

Again, O you of great prowess, listen to My supreme word, which I tell you who are beloved of Me, wishing you well. 1

Neither the multitudes of gods, nor the Maharshis (great sages) know My origin (birth), for in every way I am the source of the gods and Maharshis. 2

He who knows Me, the great Lord of the worlds, as the birthless and beginningless - that wise man among mortals is freed from all sins. 3

Sri Krishna, the Pusushottama, is birthless and without beginning. He should be so known not because of His soul nature only. Arjuna had his soul nature too. We do not find Arjuna spoken of in the Gita as one without birth or

beginning. Nor has Arjuna asked why he has not been so spoken of. He had many doubts and got Sri Krishna to clear them. But we do not find this one among them. For he has understood that Sri Krishna is without birth or without beginning not because of his soul nature but because of His unique status. His is the prerogative of bringing forth this creation with all beings in it. It is for this reason also that He is the Overlord of the worlds. Yet it is left to a man's choice to know Him as such or not. To be able to realise Him in that role one must have recovered his perception of Vijnana. In the absence of Vijnana it is not possible to conceive of His existence even; how then He be thought of as the Overlord? But not to know Him as such is ignorance of ones own spiritual interest. Those who have acquired the Vijnana vision are the disillusioned. What if they are mortals? Even for mortals the mere incidence of death is no bogey. It is indeed so when it is the result of ignorance and sin. To know Sri Krishna as the lord of creation by means of Vijnana is to destroy ones sin completely. Once free from sin even man, the mortal, will have no fear of death.

Buddhi (intelligence), Jnana (knowledge), freedom from delusion, forgiveness, truth, self-restraint, peace, happiness, misery, birth, death, fear and fearlessness, 4

(And) non-violence, equanimity, contentment, austerity, benevolence, fame, obloquy - these various tendencies in beings arise from Me alone. 5

The seven great Rishis, the ancient sages, so also the Manus (all progenitors of men) were born of My mind as emanations; and of them these beings were born in this world. 6

The seven great Rishis and the four Manus who are supposed to be the progenitors of man were first born as emanations of Sri Krishna's mind. They are known as Vibhutis. Vibhutis are, therefore, beings sprung from the Overlord with attributes endowed by Him.

He who knows in principle, this emanation (Vibhuti) and My Yoge (immanence) in them, to him accrues unfaltering Yoga (communion with Me). In this there is no doubt. 7

I am the origin of all; everything evolves from Me; regarding Me thus the wise worship Me with devotion. 8

Their one-pointed Buddhi absorbed in Me, their Pranas (vital energies) given to Me, enlightening each other and always conversing about Me, they feel pleased and rejoice. 9

On them who are thus ever united in Yoga (communion with Me) and who worship Me with affection, I bestow that Buddhi Yoga (the science of Adhyatma, 11-1) by which they come to Me. 10

Arjuna is as good a devotee as any of these. Therefore Sri Krishna is granting him the boon of Buddhi Yog-.

I, dwelling in their conception as Purushottama destroy the darkness born of ignorance, with the luminous light of knowledge, only to show My grace to them. 11

His condescending to dwell in their Atmic insight, would mean that He strengthens their faith in Himself.

Arjuna said :

You are the supreme Creator, the supreme abode (destiny), the Holiest of the holy, The divine and eternal Purusha, the First of the gods, the Birthless, the All-pervading. 12

Arjuna is now convinced of Sri Krishna's high and unique status. He is overwhelmed with gratitude for Sri Krishna's disinterested and deep affection for himself. With his innermost feelings stirred, he gives expression to his overflowing emotions.

Thus all the Rishis (sages), the divine Rishi Narada, Asita, Devala and Vyasa as well have acclaimed you; now You Yourself also tell me so. 13

I regard all that You tell me as true, O Krishna; neither the Gods nor Danavas (Asuras) know Your individuality, O Lord. 14

You know Yourself by Yourself, O Purushottamn, Creator of beings, Ruler of beings, God of gods, Lord of the worlds. 15

Pray tell me in full, of Your divine expressions (becomings), by which you remain pervading these worlds. 16

Meditating constantly how may I, O Yogin, know You? In what various forms, O Lord, are you to be contemplated upon by me? 17

Tell me again and at length, O Krishna, of your Yoga (immanence) and Vibhuti (expressions); for, my desire to listen to Your life-giving words is unsatisfied. 18

The Lord said :

Indeed; I will tell you of My divine becomings, (but) only the important ones, O Arjuna; (for) there is no end to My extent. 19

O Gudakesha, I am the Atma (the Soul principle) which is in the heart of all beings, I am the beginning, the middle and also the end of beings. 20

Of the Adityas I am Vishnu; of luminaries the radiant Sun; of the Maruts I am Marichi; of the asterisms I am the Moon. 21

Of the Vedas I am Sama Veda, I am Indri (chief) of the gods; and of the senses I am the mind; in beings I am life energy. 22

And of the Rudras I am Shankara; of the Yakshas and Rakshasas I am the Lord of wealth (Kubera); of the Vasus I am Pavaka (the god of fire); and of mountains I am Meru. 23

Know Me, O Partha, as Erihaspathi the chief among priests; of generals I am Skanda; of waters I am the Ocean. 24

Of the great Rishis I am Bhrigu; of words I am the one syllable (Om); of Yajnas (sacrifices) I am the Yajna of Japa (silent repetition); of immovable things I am the Himalaya. 25

Of all trees (I am) Aswatha; among Deva-rishis Narada; of Gandharvas Chitraratha; of those who have reached perfection the Muni Kapila. 26

Of horses know Me as the Uchchaishravas horn of nectar; of lordly elephants Airavata; and of men the Monarch. 27

Of weapons I am the thunder-bolt; of cows I am Kamadhenu; I am Kandarpa the generator; of serpents I am Vasuki. 28

Of Nagas I am Ananta; of aquatic beings Varuna; and I am Aryama of ancestors; I am Yama of those who govern. 29

And of Daityas (demons) I am Prahlada; of computers I am Time; of wild animals I am the lion; and of birds I am Garuda (eagle). 30

Of purifiers I am the wind; of those who wield arms I am Rama; of fishes I am Makara (the crocodile); of streams I am the Ganges. 31

Of creations I am the beginning and the end, and the middle as well, O Arjuna; of sciences I am the science of the Soul (Adhyatma); of debaters I am discussion (aiming at truth.) 32

Of letters I am the letter A; of compounds I am Dvandva; I alone am time inexhaustible; I am the omnifaceted supporter. 33

that name. Secondly, it was as Sri Krishna had told him a supreme secret. For, it could have only been imparted to him by Sri Krishna, as the author of creation and by none else. It was a secret not only to Arjuna but to the Vedantic world of the time as well. Arjuna is now convinced of what Sri Krishna had said (4-2), viz., that His Buddhi Yoga had been lost to the world and was not extant.

From You, O Lotus-eyed, I have heard at length of the creation and dissolution of beings and also of your inexhaustible greatness. 2

O Lord, You are as You have described Yourself; O Purnshottama, I desire to see that form of universal lordship of Yours. 3

O Lord, if You think that it is possible for me to see it, O Lord of Yoga, then show me Your absolute Self. 4

Sri Krishna's overlordship, power and greatness of which Arjuna learnt from the teaching are matters of Vijnana, Processes of creation and destruction of beings and so on are matters of Jnana. Adhyatma Jnana (13-11) thus comprises Jnana and Vijnana.

The Lord said :

Behold, O Arjuna, by the hundred and by the thousand My different divine forms of various colours and shapes. 5

Behold the Adityas, the Vasus, the Rudras, the two Aswios and Maruts as well: behold many marvels never seen before, O Bharata. 6

See now, O Arjuna, here in this My body the whole universe with its animate and inanimate (objects) and everything else you desire to see. 7

But you cannot see Me with only this your own (physical) eye. I give you divine eye. Behold My sovereign Yuga. 8

Divine sight and Sovereign Yoga mentioned in this verse need not be understood as artifices of Sri Krishna. The process by which He has utilised a particle of Himself not only as the essence of all this creation, but as the very material of which all its countless diversities of stuff and form are made (10-4, 7, 42) has been named Yoga or Yoga Maya. It means as we have seen, the transformation of His Prakritic capacities, in satisfaction of the absolute desire of His Purushottama nature. This is how Sri Krishna has explained it and Arjuna has understood it (9-5, 8). For the purpose of showing His universal form Sri Krishna now identifies Himself with Arjuna's inner vision otherwise called Atma Bhava (10-11) for the time being so that he is able to espy Sri Krishna's universal form as a whole. This is, we think, what is meant by divine vision being given to Arjuna. Our explanation will be easily understood if the process by which whole masses of men are mesmerised is conceived. That achievement is an unreal make believe. But Sri Krishna's Ycga Maya is real and of the very essence of truth.

Sanjaya said :

O Klug (Dhritarashtra), having spoken thus, Hari, the great Lord of Yoga, then disclosed to Arjuna His supreme form of (universal) Lordship.

9

With numerous mouths and eyes, with numerous wondrous sights, with numerous divine ornaments and with numerous divine weapons uplifted,

10

Wearing divine garlands and garments, anointed with divine anguents, all marvellous, shining boundless and omnifaced,

11

If the splendour of a thousand Suns were to appear all at once in the sky that might resemble the splendour of that Almighty Soul.

12

Arjuna then saw there the entire universe with its multifarious divisions standing all in one, in the body of the God of gods.

13

All devouring death am I; and of beings to come (I am) their birth; of feminine qualities I am fame, prosperity, speech, memory, intelligence, constancy, forgiveness. 34

And of hymns I am Brihatsama; of Metres I am Gayatri; of months I am Margashirsha; of seasons the spring (flowery season). 35

Of the fraudulent I am gambling; of the lustreous things I am lustre; I am victory; I am determination; of the virtuous I am their virtue. 36

Of the Vrishnis (a clan) I am Vasodeva; of the Pandavas Dhananjaya (Arjuna); also of sages I am Vyasa; of poets Ushanas the bard. 37

Of rulers I am the sceptre; of those who seek Victory I am statesmanship; of things secret I am silence; and of knowers I am knowledge. 38

And whatsoever is the seed of all beings that also am I, O Arjuna, there is naught animate or inanimate that can be without Me. 39

There is no end to My divine expressions, O Arjuna; but the extent of them I have related is by way of illustration. 40

Whatsoever is great, glorious or mighty that know you is born of a particle of My own splendour. 41

Or, O Arjuna, of what use is the knowledge of all these details to you? I stand pervading (supporting?) this whole universe with one particle of Myself. 42

The whole of creation is pervaded by just a particle of Sri Krishna. There is nothing without His touch, without His proximity or without His contact. Realising this aspect of His immanence in every thing His devotee may desire to identify Him with a particular object as a special manifestation

(Vibhuti) of Him. The object so selected may be different in individual cases according to the devotee's ideas of greatness and his stage of Adhyatmic awakening. Yet He is equally present everywhere and in every thing in creation.

END OF TENTH CHAPTER.

ELEVENTH CHAPTER

Introduction :

At the begining of this chapter Arjuna gives expression to his Atmic delight and to the essence of the marvellous knowledge he has gained from the teaching in the preceding chapters. That is by itself a suitable introduction to this chapter. Though his Atmic nature has found satisfaction yet his sensual nature is still untouched by it. Sensual nature in man will believe the evidence of the eyes as it will believe nothing else. Eyes alone are its trustworthy guide. This is why there is an urge in man to see everything perceived by the intellect actually demonstrated. Even in matters of which the mind and the senses feel apparently or almost satisfied, unless they are convinced by the evidence of their eyes they remain distrustful. Once the eyes are satisfied, however, the senses will accept as true, things difficult to believe. Hence the request here made by Arjuna to Sri Krishna to show him His universal form.

Arjuna said :

By the words which you have spoken to me for my benefit, about the supreme secret called Adhyatma, this my delusion has disappeared. 1

The teaching which has preceded has convinced Arjuna of two things. What Sri Krishna has imparted to him as Adhyatma was quite different from what he had known by

that name. Secondly, it was as Sri Krishna had told him a supreme secret. For, it could have only been imparted to him by Sri Krishna, as the author of creation and by none else. It was a secret not only to Arjuna but to the Vedantic world of the time as well. Arjuna is now convinced of what Sri Krishna had said (4-2), viz., that His Buddhi Yoga had been lost to the world and was not extant.

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Wearing divine garlands and garments, anointed with divine unguents, all marvellous, shining boundless and omnifaced, 11

If the splendour of a thousand Suns were to appear all at once in the sky that might resemble the splendour of that Almighty Soul. 12

Arjuna then saw there the entire universe with its multifarious divisions standing all in one, in the body of the God of gods. 13

Then Arjunn overwhelmed with wonder, his hair standing on end, bowed his head to the Lord and with joined palms spoke thus: 14

Arjuna said:

O Lord, I see in your body all the gods, so also hosts of various groups of beings, Brahmn the lord on his lotus seat, all Risbis and divine serpents. 15

With numerous arms, stomachs, mouths and eyes, I see you of boundless form on every side; O Form Universal, O Lord of creation, neither the end nor the middle, nor the beginning of You I can see. 16

I see you, the immeasurable, with diadem, mace and discs: a mass of splendour, radiant everywhere, all round dazzling like burning fire and blazing Sun, difficult to gaze on. 17

You are the Imperishable, the Supreme One to be known; You are the Supreme Treasure of this Universe; You are the absolute and the Guardian of everlasting Dharma (law of being or creation). You are the eternal Porushn, I know. 18

I see You without beginning, middle or end, infinite in power, with arms innumerable, with the Moon and the Sun in your eyes, with mouth of blazing fire; with a splendour that suffices the universe. 19

This interval between the sky and the earth and all the directions are filled by You alone; having seen this Your wondrous and awe-inspiring form, O great Soul, the three worlds are in distress. 20

These hosts of gods enter into You; some in fear with joined palms extol You; multitudes of Maharshis and Siddhas sing your praises with numerous hymns, saying "All hail."

The Rudras, Adityas, Vasus and Sadhyas, Viswedevas, the two Aswins, Maruts and the Pitris, hosts of Gandharvas,

Yakshas, Asuras and Siddhas all gaze on You and are overwhelmed with wonder. 22

O You of great Prowess, seeing Your immense form, of numerous mouths and eyes, of numerous arms, thighs and feet, of numerous bellies and terrible on account of its numerous jaws, the worlds are sorely afflicted; so am I. 23

Seeing You sky-high, blazing, in many colours, with mouths wide open, with eyes large and fiery, O Vishnu, I am sore at heart; courage and equanimity fail me. 24

Seeing your mouths terrible with their jaws, (and) blazing like the Flames of Pralaya-Kala (the hour of the end of the worlds), I know not the directions (I am bewildered); (and) do not find peace; O Great Lord and Refuge of the worlds, be merciful to me. 25

And all these sons of Dhritarashtra, with the multitude of kings, with Bhishma, Drona and this Karna, with the warrior chiefs on our side too; 26

In hurrying rush they enter Your fearful mouths, terrible on account of jaws. Some are seen with their heads crushed to fragments, caught in the gaps between the teeth. 27

As the many rushing waters of rivers run on only towards the sea, so do these heroes of the human world enter into Your flaming mouths. 28

As moths with great speed rush into blazing fire for (their own) destruction, so do these people with great speed enter Your mouths also for their destruction. 29

On every side swallowing all the people with Your flaming mouths, You are smacking (Your lips), O Krishna. Your fierce lustre filling the whole world with radiance is burning (it). 30

Tell me who You of terrible form are. Salutation to you, O Supreme among gods, be pleased ; I wish to know You, the prime One. Far I know not what you are bent on. 31

The description of His own Vibhutis which Sri Krishna recited to Arjuna through the tenth chapter had raised in Arjuna high expectations about His charm and personality and this led him to ask for a vision of that personality being shown to him, for the satisfaction of his eyes. Till now he has listened to the glories of Sri Krishna's nature and individuality and his heart is surcharged with joy to think of it all. He is the creator of all. From Him sprang Brahma ; and from Brahma all the subjects. The Jivas and the gods and Brahma have all of them no better protector and friend than Him. He is the loving parent of one and all. Rain and food are from Him. He is the source of all beauty and excellence. This was the picture of Sri Krishna which Arjuna had fondly imagined from all that he had listened to. But what to say of the vision which now actually stood before him ? Could it be the form of his bosom friend Sri Krishna ? This terrible form which is without His beauty or His sweetness of grace cannot surely be His. Then whose could it be ? It may be a Vibhuti form of His which He omitted to mention in chapter ten. He does not want a vision of this Vibhuti form. He desires to see the comely and benevolent form of Sri Krishna as the source and father of all creatures and does not understand the one which confronts him.

The Lord said :

I am mighty Kala (Time), the annihilator of the worlds. I am bent on the destruction of the worlds. Even without you (if you do not fight and kill them) all the warriors in these hostile armies shall not live. 32

Therefore arise. Acquire glory. Conquer (your) enemies and enjoy the flourishing kingdom. They have been slain already by Me. O Savyasachie, be you but the apparent cause (of their death). 33

Drona and Bhishma and Jayadratha and Karna, and as also the other warrior chiefs—slay these (who are) already slain by Me; grieve not, and fight; you will conquer the enemies in battle. 34

Sanjaya said :

Hearing Kesava's words, with joined palms, trembling, Arjuna bowed; and in faltering voice and with bowed head spoke again (thus) to Sri Krishna in great awe. 35

Arjuna said .

O Krishna, that the world delights and rejoices in praising You is but proper; Rakshasas are fleeing in fear in all directions; and hosts of Siddhas are all bowing down to you. 36

And how could they be, O great Soul, without bowing to you, the most High and the progenitor even of Brahman? O Infinite, O God of gods, O Refuge of the worlds, You are the Akshara (Indestructible) the Sat (existing) and Asat (non-existing) and One beyond both. 37

You are the First of the Gods, the ancient Purusha (Soul), the supreme Support of this creation, You are the Knower and the One to be known, the ultimate Refuge. By You this world is pervaded, O Form Infinite. 38

You are Vayu, Yama, Agni, Varuna, the Moon, Prajapati (Brahma) and the great Grand-father. A thousand salutations to You, and I salute You again and again. 39

O the All-comprehending (one), salutations to You from the front, from behind and from every side. O Infinite in prowess, You are of boundless valour, You pervade everything, therefore You are all. 40

Regarding You as a friend whatever I said thoughtlessly, addressing You, 'O Kesava', 'Yadava', 'O friend', in (my) ignorance of this Your greatness or through carelessness or even out of strong affection towards You, 41

And whatever way I may have slighted You while frolicking, walking, reposing, sitting or at meals, when alone (with You) or O Krishna, in company—I implore You, the Immeasurable, to forgive. 42

You are the Father of this animate and inanimate world; You are the worshipful and supreme Teacher of this (world). There is none equal to you even in the three worlds, how can there be another to excel You (who are) incomparable in power? 43

Therefore prostrating myself (before You) I pray You to hear with me, O Lord, as a father (does) with his son, a friend with his friend and a lover with the beloved. 44

I am overjoyed at having seen what was never seen before; and my mind is agitated with fear. Show me, O God, that same (other) form of Yours; be pleased, O God of gods, O Refuge of the world. 45

I desire to see you even as wearing the diadem and with the mace and discus in hand. Assume that same four-armed form, O You of thousand arms and universe incarnate.

The Lord said:

I have graciously shown to you, O Arjuna, this supreme form by My own power of Yoga (self-identification). This My resplendant, original, infinite, universal form has not been seen before you by any one else. 47

O Arjuna, neither by studies of the Vedas, nor by gifts, nor by performance of Yajnas, nor by rituals, nor by severe austerities can I be seen in this form, in this world of men by any one but yourself. 48

Be not troubled or bewildered having seen this My form so fearful; with your fears dispelled and with gladdened heart see now again that (familiar) form of mine. 49

Sanjaya said :

Having spoken thus to Arjuna, Vasudeva again showed him His own form. And the great Snul assuming His gentle form consoled him who was terrified. 50

Arjuna said :

Seeing this gentle human form of Yours, O Krishna, I have revived and recovered myself. 51

The Lord said :

This universal form which is very hard indeed to see and which you have seen, even the gods are always longing to see. 52

Neither by the Vedas, nor by austerity, nor by gifts, nor by sacrifices can I be seen as you have seen Me. 53

But by single-minded devotion, O Arjuna, I can be known as such (and) seen and entered into "in principle" (18-55), O Parantapa. 54

He comes to Me, O Arjuna, who does actions for Me, in whom I am the supremest goal, who is devoted to Me, who is free from the ego-sense in doing actions (5-10) and who has no enmity towards all beings. 55

Such single-minded devotion does not consist in mechanical repetitions; nor in rigid observances; nor in concentrated ethereal contemplations, nor in visiting temples and shrines; nor in baths and sacred libations; nor in pilgrimages and fairs, nor in supercilious notions of purity; nor in sanctimonious display of piety. It consists in an intense devotional awareness of Him and in doing and living self-effacedly for Him.

TWELFTH CHAPTER

Arjuna said :

There are devotees who ever united (Yukta) with (Buddhi) Yoga, thus worship You, and others also who worship the imperishable, the unmanifested - of these two who are the better versed in Ynga (devotion)? 1

From the preceeding three chapters Arjuna has realised that Sri Krishna, the Purushottama, is the supreme Godhead in creation and that worship of Him is the one hounden duty of all His subjects. But Sri Krishna can be worshipped in His two aspects : viz., His manifested aspect - Purushottama - and His unmanifest aspect - Paramatma. The latter (2-25) transforms itself into the Purushottama state and becomes the Overlord of creation. The same Purushottama is now before Arjuna as Sri Krishna.

Wotship is a duty set for the Jiva. Devotion is necessary for worshipping. Yoga or the Adhyatmic outlook on the creator, is the source of all true devotion. Therefore the Devotee who is conscious of his ordained duty to worshith may take to the worship of the supreme unmanifep, Paramatma principle or of the manifested Purushottamas who is the same as Sri Krishna. Arjuna here wants to know, which among His devotees of these two catagories is the better informed in the science of Yoga.

The Lord said :

Those who fixing their mind upon Me, worship Me, constantly nnited with (Buddhi) Yoga and full of supreme faith, are considered by Me as the best among (Yoga) Yuktas (devotees). 2

Sri Krishna, the Purushnttama, is the Godhead in creation who has determined Himself as the Adhiyajna to receive all worship due from His subjects. Therefore to

repose ones faith in Him and to be devoted to Him is the best of Yoga. It does not really lie within the competence of the Jiva to discriminate between His two aspects and to proceed to judge which of them is the superior.

But those also who worship the imperishable, the indefinable, the unmanifested, the Omni-present, the unthinkable, the one at the summit (of creation), the immovable, the eternal,

3

Having subdued the group of the senses and become equal-minded everywhere and being engrossed in doing good to all beings they attain Me only.

4

Let us assume that a man devotes himself to the unmanifested Paramatma. Even then he must have recourse to worship. Worship is achieved as a matter of course through restraint of the senses, equal-mindedness and by ones efforts for the universal good. Whether the Paramatma becomes the recipient of his worship or the Purushottama, it is immaterial to the Jiva. Yet all Yajna and worship by the law of creation, wherever and however produced, are destined to proceed to Sri Krishna, the Purushottama. They cannot reach the Avyakta, the unmanifested Atmic principle. In fact, it is this Avyakta who became the Purushottama and the Adhiyajna for creating and enjoying the worlds. The Jivas are, therefore, concerned directly with the Purushottama, not with the Avyakta. Sri Krishna is that Purushottama. Therefore even worshippers of the Avyakta go to Him only.

Those whose minds are devotedly attached to the unmanifested one undergo greater pain; for, to the embodied the unmanifested one as the goal is hard to attain.

5

Therefore direct worship of the Avyakta and attachment to it is a devious and painful process. Sri Krishna is the final destiny of all beings in creation. This being so to try to go beyond Him and to propitiate the Avyakta is difficult. Besides, it is not possible for the embodied Jiva to have any conception of the Avyakta. How is worship

possible when one has no conception whatever of the deity? The way of worship of the Avyakta for all these reasons is painful.

But of them who worship Me dedicating all actions to Me, intent on Me, meditating on Me with single-minded (Buddhi) Yoga, 6

The capacity and the privilege of doing Yajna for the Purushottama are vested in the Jiva (2-47). Yajna can only be performed by means of Karma (3-14). Therefore all worship of the Lord must be in the form of Karma. Karma has to be performed with 'skill' if it is to be transformed into Yajna. According to the Gita this skill does not lie in its execution or its result. It is in the intellectual and mental attitude of the doer. Karma Koushala consists in making ones mind and intellect Yogayukta. To devote them to the Purushottama single-mindedly to implant in them an urge towards God at every moment of their being, is the only way these could be made Yoga Yukta (8-14). Karmas done in such a state become Yajnas and reach unto Sri Krishna the Purushottama; and when this spirit of Yoga in doing Karma becomes established in one it is then spoken of as Sanyasa Vritti - habitude of dedication (3-40). To cultivate this habit of dedication of all Karma to the Purushottama and thus to engage ones mind and Buddhi unswervingly in Him is what is called the Yogayukta state. In this state ones Chetas - one-pointed Buddhi becomes attuned to Him.

Their one-pointed Buddhi being thus fixed on Me, I become, O Arjuna, their saviour from the ocean of death before long. 7

Fix your mind on Me alone, repose your Buddhi in Me, you shall, no doubt, abide in Me alone hereafter (9-34). 8

If you are not able to fix your Buddhi steadily on Me, do you then seek to reach Me by constant practice, O Dhananjaya (8-8). 9

If you are unable to practise (so), be intent on doing actions for My sake. Even by doing actions for My sake you will attain perfection (11-55). 10

If you are unable to do this even resorting to My Yoga (Buddhi Yoga in which Sri Krishna is the goal 6-20, 32), disciplining your mind and Buddhi renounce the fruit of all your actions (9-27). 11

Better (of greater benefit) indeed is Jnana (knowledge) than practice; Dhyana (meditation) is better than Jnana; and the renunciation of fruit of action is (again) better than Dhyana; from renunciation follows peace. 12

Renunciation of fruit of actions is the lowest rung of Buddhi Yoga. Below this is a state of probation and faith. Even in this stage there are different categories. Some practise the mechanical actions of worship in a routine way believing in the Lord. They know not nor care to know why or what for He is (18-35). Some others out of curiosity attempt to probe the reasons underlying their own efforts. This is indeed better than mere mechanical practice. Yet others having lighted upon the knowledge underlying the practices, meditate upon it as a further effort. This is indeed better than mere knowledge. All these are inferior forms of worship (9-26) offered to Him. Concentrated meditation on the knowledge gained about Him should lead to the next higher step of renunciation of fruit of actions. This latter is superior to mere concentration (Dhyana). Peace derived from renunciation is a great asset. It cannot be obtained from concentration alone, however intense it may be. Sri Krishna proceeds to describe the characteristics of such a man of peace.

He who does not hate any being, who is friendly and kind, who is without attachment and egoism, equal-minded in pleasure and pain, forgiving, 13

Who is ever contented, who practises (Buddhi) Yoga, who is self restrained, who is firm of resolution, and who

strives with mind and Buddhi dedicated to Me; such a devotee of Mine is dear to Me. 14

He whom the world does not fear and who does not fear the world, who is free from joy, anger, fear and agitation of mind - he is dear to Me. 15

He who is desireless, pure, diligent, indifferent to (Dvandvas), without (mental) affliction, who has abandoned all undertakings (for himself) - such a devotee of Mine is dear to Me. 16

He who neither rejoices, nor hates, nor grieves nor desires, who renounces good and evil and who is devoted (to Me) is dear to Me. 17

He who is equal to friend and foe, the same in honour and dishonour, in heat and cold, in pleasure and pain, free from attachment, 18

To whom censure and praise are equal, who is silent, who is pleased with whatsoever (he gets), who has no (attachment to) house (and other belongings), who is steady in Buddhi (2-55, 57) and devoted to Me; that man is dear to Me. 19

And those who practise this immortal Dharma (Law of being), as taught (above), with faith, (and) having Me as their supreme object - these devotees are most beloved of Me.

In the characteristics above described, not only peace but devotion to the Purushottama, without which peace is not attainable, is very important. The law of Dharma explained in the Gita is thus based on these two chief characteristics - peace and devotion. These are its *sine-qua-non*. Those who worship the Lord Sri Krishna in accordance with this law of Dharma comprising peace and devotion and with faith - are extremely beloved of Him.

THIRTEENTH CHAPTER

Introduction :

Superficially viewed the teaching at the end of chapter twelve is not directly related to that at the beginning of chapter thirteen. It will not be clear why Sri Krishna turned to the subject of chapter thirteen. Yet if we examine the course of the teaching from the seventh chapter we will be able to understand its even flow at this point.

The subject of Jnana Vijnana is being explained from the seventh chapter. In the seventh and eighth chapters we have studied how the teaching is a blend of Jnana and Vijnana. In the ninth chapter Vijnana is the main subject dealt with. The tenth, eleventh and twelfth chapters have been devoted to meet queries raised by Arjuna. At the end of chapter twelve all his doubts have been cleared and Sri Krishna is free to resume the thread of His teaching. Thus far, as we have remarked, the subject has been explained in the ordinary terminology of the ordinary man. There has been no lack of Vedantic ideas however; but they have been explained as far as possible without adopting the technical terms of the Vedanta. The Jiva is there to render Yajna and Sri Krishna to receive and enjoy it. But the specific terms Kshetra and Kshetrajna have not been used to indicate this relation between them. Similarly, we have been told that Adhyatma is the attitude ordained for the Jiva and the Lord Sri Krishna is the object of such an attitude. But we have not been told that the Vedantic terms Jnana and Jneya apply to the Jiva's course of Adhyatmic quest and its ultimate objective, the Purushottama, respectively. Therefore in the thirteenth chapter we find the tenets of the Gita explained in the terminology of Vedanta. In the course of these explanations we notice also the difference between the angle of vision of the Gita and that of the Vedanta. Besides, Gita tenets have been presented

here in a subtle scientific perspective in which we must clearly grasp them.

In the Sankhya philosophy the five elements which enter into the make up of every action have been analysed and set down. These elements have been placed in two categories signified as "Chodana" (the motive causes) and Sangraha (the material causes). The knower, his pursuit of knowledge and the object of his knowledge are the three elements which comprise the motive cause of any action. The Gita has approvingly quoted this Sankhya analysis (18-18) and in this chapter the act of creation by the Purushottama is viewed and presented in the perspective of this analysis. The motive causes for this act of creation are determined by the Purushottama as follows: A particle of the Purushottama, by a process of involution, becomes expressed in creation as the knower (Parijnatra) and is called the Jivabhuta. The creator, the Purushottama becomes the object of his knowledge - Jneya. The ordained manner and method by which the Jivabhuta is set to proceed to attain the object of knowledge - the Purushottama - is called Jnana. Thus the knower (also called the Savikara Kshetra) his pursuit of knowledge (Jnana) and object of knowledge (Jneya) have been briefly explained in this chapter. A short and clear explanation of the Sangraha elements follow in which are included the Purusha and Prakritie natures of the Jivabhuta. The chapter concludes with an explanation of the relation ordained as between the Kshetra and his creator the Kshetrajna.

The Lord said :

This body (with the soul), O Kounteya, is called Kshetra (the embodied Jiva). He who knows it (4-5, 7-26) is called Kshetrajna (Overlord) by those who know (10-14, 15).

This body - meaning of course the human body by way of illustration - is called the Kshetra. We must presume that the living body - and not one minus the witnessing element - is meant here. When we speak of a living body we understand by it that it is capable of the motive causes

(chodana) for action and that it is possessed of both the Para and Aparā Prakritis of the Bhagavan (7-4, 5). Though the human body is mentioned here the same principles are later on applied to all bodies (13-26).

He who knows the Kshetra is the Kshetrajna. Knowing here does not mean mere cognition. That the embodied Jiva does know something about his own body is not to be denied. But that he has his ignorance about it and this is even more than the knowledge he possesses is equally true. Such a Jiva though he owns the body and is the witness and actor in it cannot be accepted as its knower. He does not know anything at all about his antecedents before birth - of his previous births. He does not know all about his past, present and future even here. Therefore there is no meaning in taking him as the knower of his body. But Sri Krishna, the Purushottama, has such plenary knowledge about the body and the embodied Jiva (4-5, 7-26). As the Kshetrajna He is ever present in all the bodies of the past, present and future. He has been and is their eternal companion through the ages. He should therefore be understood rightly as the knower in every Kshetra. The embodied Jiva may be considered a Kshetra in relation to the Purushottama in another sense also. Kshetra, meaning the field, is what yields his desire to its Lord. Kshetra, therefore, is metaphorically the field in which He has sown the seeds of Yajna and from which He reaps it. Thus the name Kshetra is very appropriate to the Jiva. The relation between the Kshetra and Kshetrajna has to be understood in this subtle and philosophic significance (13-34).

And know Me as the Kshetrajna in all Kshetras. The knowledge about Kshetra and Kshetrajna is in My opinion the real knowledge.

— 2

What the Kshetra is, what its characteristics are, what its modifications are, whence it is and also who He (Kshetrajna) is and what His powers are, that hear from Me in brief.

3

(This) has been sung variously by Rishis (sages), in different chants and in many ways and in the words of the Brahmasutras, which are full of decisive reasoning. 4

Sri Krishna is the author of creation. The knowledge about the Kshetra and the Kshetrajna which he is imparting to Arjuna here is, therefore, direct, authoritative and conclusive. It is not based upon reasoning which can at best be hypothetical. Therefore, if the knowledge here stated is found to differ in any degree from that found in the Chants of the Brahmasutras, the former alone should be credited. Obviously, the mention of Brahmasutras here is more to impress on Arjuna the importance of the subject than to impress the stamp of finality on their conclusions.

The great Bhūtas (five elemental principles), Ahankar (ego), Buddhi and also the Avyakta (soul principle) the ten senses and the one (mind) 8-18, and the five sense objects 5

This verse contains a description of the Savikarakshetra. Savikarakshetra means the individual Jivabhūta or the body above spoken of as the Kshetra. The Kshetra consists of the Para and Aparā wombs or Prakritis. The Aparā is made up of the five elemental principles, Buddhi, Ahankara (ego) and mind, the ten senses and their five objects. Excluding the mention of all these elements in this verse, the only other term which remains is 'Avyakta.' This obviously refers to the Para Prakriti.

We have been told that by means of this Para Prakriti, the Paramatma brings forth and supports all Jivabhūtas in Himself (7-5). Apart from the eightfold Prakriti in the Jivabhūta the only other principle present in him is his Purusha nature; and it should therefore be clear that that principle is being referred to here as the Avyakta. References to this Avyakta in this sense, elsewhere in the Gita lend support to this conclusion, e.g., 'This is filled with My Avyakta Prakriti' (9-4); 'The Jivabhūta is a particle of Myself' (19-7); 'The Brahma projects the creation and all beings in it out of his Avyakta nature'

Therefore the soul (Purusha) nature in the Brahma and the Jivabhuta is called the Avyakta or the Avyakta Prakriti of the Purushottama or His Para Yoni (7-5).

By some this Avyakta Prakriti is understood to be the subtle state of the manifested (Vyakta) or eight-fold Prakriti - its mother-state in which all its tendencies are concentratedly quiescent. The Kshetra being described here is expressly mentioned as Savikara - changeable - and the Atma (soul) is supposed to be under all circumstances unchangeable. Therefore, it is argued, Avyakta can never refer to the Atmic or Purusha nature; and a subtle state of Prakriti itself must be implied by this term. Its subtlety is very much emphasised to make this meaning apparent and acceptable. But let us remember that the original principle of Prakriti referred to already (7-4) is spoken of here exhaustively, as its eight-fold principles have been specifically stated. So nothing of it can be left over to be signified by the term Avyakta. Besides, we do not find in the Gita at least, mention of a subtle state of Prakriti which comes in between its Apra and Para aspects. It may, however, be claimed that the Para Prakriti is itself the mother-state of the eight-fold Prakriti. In a sense no doubt this may be so. But the Para Prakriti in the Gita is specifically so named, to disengage it from the eight-fold characteristic of the Apra. So it cannot by any stretch of imagination be conceived as a subtler form of the Apra itself. Also the term Prakriti is used in the Gita not so much to indicate a particular thing or stuff but to signify its functional relation as we have studied.

The Gita admits that the Atma is changeless. But as Purusha it is capable of emotions of enjoyment and suffering (13-20). The Brahma and the Jiva Bhuta are, because of their functional relation to the Purushottama, His Prakritic offspring. They produce enjoyment desired by Him. In this verse the Jiva or Purusha nature of the Jivabhuta is undoubtedly referred to as it must be included and cannot be left out. Also there is no mention at all in the Gita of the Jiva nature being included in the eight-fold

Prakṛiti. Therefore there can be no doubt that the Purusha nature in the Savikara Kshetra is referred to here by the term Avyakta.

Like, dislike, pleasure, pain, coincidence (of all these), interaction and persistence; thus has this Kshetra with its modifications been briefly described. 6

The constitution of the Jivabhuta is not complete by the mere presence in him of the Purusha and Prakritic tendencies. These elements have to be blended and set to work in a methodical way. This verse enunciates the specific manner in which the Jivabhuta's constitution is set to work. Along with the Purusha and Prakritic natures an impetus for like and dislike of things and for consequent feelings of joy and sorrow are impregnated in the Jivabhuta nature. So also play of the principle of vital energy (Chetana) and its characteristic of persistence in play (Dhṛiti) during the pleasure of the Purushottama are infused in it. The sum total of all these principles in their dynamic state is the individual Jivabhuta or the Savikara Kshetra defined here. He is the 'knower' element of the 'motive causes' (Chodana) of the act of creation by the Purushottama.

Absence of vanity (conceit), unpretentiousness, non-violence, forbearance, uprightness, service of the preceptor, purity, steadfastness, self-restraint, 7

Unattachedness to sense-objects, absence of egoism, perception of (the cause of) evil in birth, death, old age, disease and sorrow, 8

Non-attachment, absence of interest in son, wife, house and other things, constant equal-mindedness in agreeable and disagreeable happenings, 9

Unadulterated devotion to Me by way of single-minded Yoga, betaking to secluded places, disinterest in congregations of men, 10

Constant awakeness in Adhyatmic (11-1) knowledge, perception of the truth in philosophy (its principle of Buddhi Yoga as explained in the Gita), (all) this is said to be Jnana (enlightened living); what is opposed to this is Ajnana. 11

Jnana in these verses means the principle of knowledge, one among the three elements of the motive causes (chodana) of action (18-18).

What is Jneya (object of knowledge) that I will tell you, knowing which one attains to immortality. It is the beginningless and supreme Brahma. It is called neither Sat (infallible) nor Asat (fallible). 12

With hands and feet everywhere, with eyes and heads and mouths everywhere, with ears everywhere, it stands pervading everything in the universe. 13

It illumines the qualities of all the senses, (yet is) without all the senses; (It is) devoid of attachment, yet supports everything; (It is) devoid of Gunas (yet) It enjoys the Gunas. 14

(It is) without and within all beings-the inanimate and also the animate; It is incomprehensible on account of its subtlety; It is far and also near. 15

It is undivided in beings yet prevails (in them) as if divided. That Jneya (object of knowledge) is the support of beings; It absorbs and creates (them). 16

It is the light of lights. It is said to be beyond darkness; It is knowledge; the thing to be known, and the knowable; It is seated in the hearts of all. 17

Thus knower, knowledge and the object of knowledge have been briefly stated. Knowing this My devotee arrives at My Bhava (motive is Creation). 18

Devotion to the Jneya—to the Overlord is the foundation on which the "Knower's" existence and his pursuit of knowledge are based. Sri Krishna's devotee having known His motive in creation fulfills it. His motive in creation, as we have seen, is to enjoy Overlordship and the Yagnas offered to Him by the Jivabhutas (S. 29 . 9. 24). The devotee, therefore, fulfills this motive.

Know you Prakriti and Purusha are both without beginning; and know you also that (all) changes and qualities are born of Prakriti. 19

Action, causation, and activity are said to be due to Prakriti; the enjoyment of pleasure or pain is said to be due to the Purusha. 20

The Purusha seated in Prakriti enjoys (the effect of) the qualities born of Prakriti; the attachment to the qualities is the cause of his birth in Sat (Daivi) or Asat (Asuri) Yonis (wombs). 21

In these three verses Sri Krishna explains the manner in which the Kshetra becomes subject to Vikara. The Kshetra is of dual nature, it comprises the Purusha principle and the Prakritic principle. Both these principles are eternal.

This would mean that they are principles which are brought into play every time the creation is put forth. They are also co-existent with creation. They affect every entity connected with it—from the Purushottama to the least of beings. In speaking of the Savi-kara Kshetra the Purusha principle has been referred to as the Avyakta as we have discussed above. Besides these two principles, it may be noted, the Gita does not speak of a third principle. It has no use for a super-subtle Prakritic principle.

All change and the three Gunas (qualities) are born of Prakriti. Broadly speaking, the whole of the eightfold nature in the Jivabhuta represents the Prakriti in him. The action and interaction of the senses and their

objects on each other (3-34) aided by the qualities are the cause of change (15-2). The Play of Prakriti is brought about by cause (Karana) and effect (Karya) revolving upon each other. The momentum in their rotation in this manner is activity (Kartritva). The eight elements and the three qualities of Prakriti are maintained in a state of flux under the influence of the play of the Prakritic principle of vital energy (Chetana 13-6). This produces the phenomenon of cause and effect and their activity. All these are thus due to Prakriti.

The Purusha is allied with Prakriti, which is perpetually at play, to enjoy or suffer, as a result of the interest, right, or wrong, he bestows on it. The teaching here is significant. Usually the Purusha is supposed to set his own Prakriti to play. The Gita here sets down the principle in the reverse order. The Prakriti is ever ready charged with the momentum of play and it is the Purusha who utilises its potentialities for his own interest of pleasure or pain.

The play of the Prakritic elements has three aspects on account of its three Gunas alternating in succession or combination (14-10). The Purusha who is allied with their play cannot help taking interest in it. He comes gradually to take a liking to the effect of the play in one particular Guna. He becomes attached to the Guna of his liking and this leads him on to rebirths in Sat or Asat Yonis (wombs 14-14, 15).

It should be noted here that the terms Sat and Asat are used with reference to wombs. They do not - cannot - mean here existing and non-existing. These terms are often used in the Gita to indicate the Daiva and Asura attitudes. Therefore the Yonis or wombs here meant are the Daiva and Asura Yonis. How one is the source of happiness and the other of sorrow has been explained later on (Ch. 16). To be more precise the word Sat in the Gita connotes faith in Sri Krishna or His law of Dharma and the word Asat its absence (3-31, 32, 17-25, 28)

The supreme Purusha in this body (13-31) is also called the on-looker, the consentor, the supporter, the enjoyer, the great Lord and the supreme Atma. 22

This verse does not refer to the Purusha involved in the Kshetra, but to the Kshetrajna—the Overlord Purushottama—in it. For there is no mention in it of His attachment to the effect of the Gunas. All the several attitudes mentioned bespeak aloofness and unattachment. There is also no suggestion of Sat or Asat wombs. It is significant, too, that the Soul is qualified as the supreme and so also the Purusha. We have seen that the soul in the body is not the supreme one; it is only the Jiva; the Jiva Purusha is only a Kshara. The quality of being supreme connotes the Param or the Akshara Bhava in the Gita. Obviously these attributes have not been assigned in it to the Jiva Purusha. He has again been referred to here as the Overlord (Maheswara). Sri Krishna has been often mentioned as the Maheswara. The Jiva Purusha has been spoken of as the Isvara (lord) of his own body once (15-8) but never as the Maheswara. For all these reasons we should first clearly understand that the soul spoken of in this verse is not the embodied Jiva but the Overlord who freely resides in it as the Adhyajna and Kshetrajna (8-4). This verse describes His various attitudes to all actions taking place in any body as the result of the consorting of Purusha and Prakriti in it. If the Purusha, who is its ruler is devoid of Yogabhava—is utterly unconscious of the Purushottama, He remains a mere on-looker (Upadrashta) of whatever happens in and through that Kshetra. If the action itself is proper, that is to say is subservient to his own motive, though the doer is devoid of Yogabhava, He acquiesces in its success (Anumanta). If the action conforms to His own motives and the doer has some Yogabhava in him, He aids (Bharta) its fruition. If the action is Yajnartha (3-9)—entirely dedicated to Him—and the doer also is Yogayukta, He enjoys the action, its motive as well as its result (Bhokta). Thus He acts the Overlord towards all actions proceeding in all bodies at all times.

The reasons given above for interpreting this verse

should easily carry conviction to any unprejudiced reader. For, the sense of the verse as indicated here is unexceptionable and entirely rational.

He who knows Purusha and Prakriti with its Gunas thus, in whatever way he may conduct himself, he is not born again.

He who has grasped all about Purusha and his relation to the Prakriti and its Gunas as explained herein, however virulent the play of Gunas in which he is involved will not incur the bondage of rebirth. For he has realised the attitude ordained for him in regard to the Purushottama, he knows Him as the end of all his efforts and he is aware of all the modes of conduct (13-7, 10) which only can lead to Him. Superficially his behaviour may appear inept and even eccentric but if his grasp of the principles and his actions in conformity with them are intrinsically sound, he shall be free from the bondage of rebirth.

Some realise by meditation the (Overlord) Atma in their Buddhi (Atma) by their Atma (soul nature); Others by means of Sankhya Yoga (2-39 : 5-24, 25) and yet others by means of Karma Yoga (5-26) 24

Others who do not know thus, having heard (of Me) from others worship (Me). And these also given to hearing of Me surely overcome death (9-32). 25

There are others still who, due to ignorance are not capable of thus knowing Him by specialised spiritual efforts. They come to know of Him having heard about Him from others and begin to worship Him with devotion. The Adhiyajna approves and accepts the worship offered to Him by these who are given to listening about Him from others and protects them from rebirths. It is immaterial from what source knowledge of the Kshetrajna is gained provided that this results in awakening intense and faultless faith, devotion and Yoga in the devotee. He the Overlord takes upon Himself the burden of securing that man's welfare (9-22) or even his salvation (10-10).

Whatever being, animate or inanimate, is born, know you, O Bharatashabha, it is by the union of Kshetra and Kshetrajna. 26

The smallest iota of existence—whether animate or inanimate—is the result of the combination of the Kshetra (= Jiva Purusha + Prakriti) and the Kshetrajna—the Purushottama. They constitute as it were the principle of duality (Dwandwa) in creation which is a compound unity (Samasika) formed of them. It is of very great moment for Arjuna to know this; the Kshetra complete as a working entity with its Purusha and Prakritic natures for producing Yajna for the Purushottama according to its merit and capacity, and the Kshetrajna for receiving it, are present in every speck of existence.

He sees the truth who sees the supreme Lord, (as) equally standing in all beings, and indestructible (even) in the perishable. 27

One portion of creation appears to our human outlook as destructible and another as indestructible. We do not hesitate to admit that in what appears to us indestructible the Kshetrajna must be present. For, the witness residing in bodies is assumed to be himself Kshetrajna; and by the rule of contrast, he is set down as the indestructible and eternal in the bodies which are destructible but Arjuna should go deeper and know the real Truth. Of course the Kshetrajna is present in what we postulate to be indestructible. Not only this, even in what we speak of as destructible the Kshetrajna is as assuredly present. Even in the most minute being in existence and in all circumstances the Kshetrajna is ever present.

Because seeing everywhere the Lord (who is) equally present everywhere, he does not injure the (lower) self by the higher self (6-6). He thus attains to the highest goal.

To have realised the omnipresence of the Kshetrajna is to become everywhere and in everything equal-minded (6-32).

In the present context this means that he looks upon both the destructible and indestructible existences equal-mindedly. For example let us take the case of the Kshetra—the body of which Sri Krishna began speaking in this chapter. The man of equality of vision will not consent to treat the destructible part of the body as in any way inferior. He will not suppress the sensual nature which is supposed to be destructible. The Gita has stood against this treatment of it (6-5). This was pointed out before from the point of view of the Jiva's spiritual good. Here the same principle is being analysed and restated from the point of the Kshetrajna's immanence. This is a great Truth for man to realise—so great that it will lead to salvation.

He sees (rightly) who sees that the Prakriti only does all actions and that the Atma is actionless. 29

Purusha and Prakriti are constituent principles of every Kshetra. Prakriti is designed to produce activity and the Purusha to enjoy it. For this reason the capacity for activity inherent in the Prakriti is as proper as the capacity for enjoyment in the Purusha. From this it also follows that the Prakriti is exclusively the sole cause of all activity and the Purusha in no way contributes to produce it. He should be therefore known as the non doer.

Having said this we should remind ourselves how activities in a Kshetra go on though the Purusha is a non-doer. This has been explained already (5-13). Prakriti everywhere is harnessed to activity by the Brahma and does not wait on the Purusha in alliance with it in every Kshetra, to stir it to action. This is how he can reside in his own body with all its activity and yet remain the non doer.

When he sees that beings though existing dividedly are subsisting in the One, and (all this) projection is from that (One) alone, he then attains to Brahma. 30)

The individual Jivabhuta and his Purusha and Prakritic natures have been explained so far. Sri Krishna now

proceeds to deal with the relation between the individual and the Purushottama.

We must first understand how countless Jivas obsessed with their individuality and separateness from each other exist as constituents of creation which is designed by the Purushottama to be an aggregate whole. The Kshetrajna is present in every individual being like the string uniting the beads. Besides, all beings are subject to one central authority and are also held together by it. The multitude of beings is aggregated in this manner to constitute an entire creation.

It is hardly necessary to say that the Purushottama who exercises the centralised authority over creation is never oblivious of its integral unity. But this is not the case with the individual Jiva, who is its constituent. It is very difficult for him to hold to the conception of this unity and very easy to become oblivious of it. This lapse on his part, indeed, does him great harm, as the Gita declares. If, however, the individual realises his place and purpose in Him and the projection of all this by Him, he attains to Brahma. Why to Brahma? Why not to the Purushottama who is the centre? Because the Brahma is at the base of creation (Kutastha). The creation is vested in him as its exclusive main-spring (9-14). The Purushottama pervades everything in creation; but He also transcends it. The Brahma who is entirely involved in creation is but a particle of the Purushottama. In the Gita the Brahma is an off-spring of the Purushottama. He produces Vajra for Him and holds within himself the whole of creation. This subordinate Brahma is the only Brahma mentioned in the Gita. The idea of a supreme Brahma who exceeds the Purushottama or is equal to him is not to be found in it.

The creation emerges from the Brahma at the dawn of his day and merges in him at the fall of his night. The Jivas who rise to perfect knowledge and salvation in the course of his day have, therefore, to find their status in him (Brahmabhuta) or to repose in him only (Brahmanirvana).

The Purushottama is Brahma's eternal haven (14-27); and all redeemed Jivas have to meet Him in Brahma only. The Gita does not contemplate an escape beyond Brahma into the Purushottama for the redeemed Jivas. This is why it is mentioned here that such Jivas attain to Brahma.

Having attained to Brahma these perfect Jivas do not hunger for quiescence in him. Nothing in Brahma can withdraw even for a moment from Yajna for the Purushottama (3-15). The Brahma's way of doing Yajna equally and faultlessly (5-19), these succeed in making their own. They are then free from bondage and are not anxious to choose between Divine births or quiescence in Brahma. Either would be welcome to them.

Being without beginning and without qualities this absolute Oversoul though present in the body (as Kshetrajna) neither acts nor is affected. 31

The Brahma is ever actively present in all Jivas as we have seen. The presence of the Purushottama in them is apart and different from that of the Brahma.

The Brahma has a beginning, the Paramatma is without beginning. The Brahma is Saguna—united with the qualities; The Overlord is without and above the qualities of Prakriti. The Brahma as an Atma is known as the Kutastha, the Purushottama who is above him is the Paramatma. The Brahma is a subordinate of the Purushottama, the Paramatma is the Overlord. Because he is the Overlord there is no let or hindrance to His will—He is the Absolute. This Overlord of absolute power and authority still condescends to reside in the body of every Jiva and to be his companion. He does not, though present, interfere with the Jiva's disposal of his own Purusha and Prakritic natures. The Jiva is treated as the lord of his own body and may use it as he best likes. The Overlord resides with him passively—as an onlooker. Indeed, he does not consent to be even an onlooker unless what goes on interests Him at least to that extent (13-22). Otherwise, He is supine and indifferent to what goes on (9-9).

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It is hardly necessary to say that the Purushottama who exercises the centralised authority over creation is never oblivious of its integral unity. But this is not the case with the individual Jiva, who is its constituent. It is very difficult for him to hold to the conception of this unity and very easy to become oblivious of it. This lapse on his part, indeed, does him great harm, as the Gita declares. If, however, the individual realises his place and purpose in Him and the projection of all this by Him, he attains to Brahma. Why to Brahma? Why not to the Purushottama who is the centre? Because the Brahma is at the base of creation (Kutastha). The creation is vested in him as its exclusive main-spring (9-14). The Purushottama pervades everything in creation; but He also transcends it. The Brahma who is entirely involved in creation is but a particle of the Purushottama. In the Gita the Brahma is an off-spring of the Purushottama. He produces Vajra for Him and holds within himself the whole of creation. This subordinate Brahma is the only Brahma mentioned in the Gita. The idea of a supreme Brahma who exceeds the Purushottama or is equal to him is not to be found in it.

The creation emerges from the Brahma at the dawn of his day and merges in him at the fall of his night. The Jivas who rise to perfect knowledge and salvation in the course of his day have, therefore, to find their status in him (Brahmabhuta) or to repose in him only (Brahmanirvana).

not a disease which he has inadvertently contracted. It is, a boon given to him by his Maker for a good purpose. It is intended to be a blessing to him. Bhuta Prakriti—the capacity to be Sat, to be something other than the Purushottama but complimentary to Him,—has expanded and spread all over creation beginning with the Brahma and ending with the most insignificant thing in existence. All this expansion has come by the Purushottama's design and to fulfil His purpose. Therefore none but He can place a limit to the extent of its expansion. If the Jiva is true to the Purushottama's purpose he need not fear any bondage. The salvation to be sought from Bhuta Prakriti is nothing else but freedom from bondage, from self-inflicted rebirths. Salvation for the Jiva should not be understood as an escape or running away from Bhuta-Prakriti, but to live in it intensively and to become free from bondage as taught in the Gita. These truths will be apparent to those who seek for them with their inner vision. And those who realise them will attain to the Highest.

END OF THIRTEENTH CHAPTER.

FOURTEENTH CHAPTER

The Lord said :

I shall again declare to you that supreme knowledge, of all knowledge the best, knowing which all Munis (sages) have attained to the highest perfection from hence (this world). 1

Sri Krishna has finished in the previous chapter with all He had to teach about the Kshetra and the Kshetrajna. He proceeds to explain all about the Gunas of Prakriti in this. This explanation pertains to Jnana Vijnana, the teaching of which is continued (7-2).

Abiding in this knowledge those who conform to my Dharma (law), are not born even in the Sarga (life subject to rebirth) nor suffer pain of death. 2

This teaching is in accordance with the law governing all being (Dharma) in creation. Sri Krishna is the author of creation and this law promulgated by Him is to be known as His law. Those who conform to this law will have become attuned to Sri Krishna. As a result they will escape rebirths. And they will not grieve at the time of death. It may be noted that though they are free from grief at the time of death, they do meet it. But this seems paradoxical. If they escape rebirths and are not to be born at all why should they have to meet death? The rebirths spoken of are self-inflicted ones—births which the Jiva earns for himself by his subjection to the Gunas of Prakriti (13-21). When such self-inflicted births cease, he is still liable to be born as a Brahmarshuta or Brahmisthita (5-19). These births bring him joy and bliss and no sorrow or grief whatever (2-15). Our Vedantic Pandits exhibit great repugnance from even such births for the liberated Jivas. We do not understand their objection to them. At any rate, the Gita, it will be seen, postulates

them in this verse and elsewhere (2-72, 5-19, 6-18, 14-20). Besides, it is difficult to know why a Jiva who has been redeemed should try to evade pure and divine births for the cause of the Purushottama. How can it be denied that such births and lives are indicated in the Gita teaching? Fearlessness is laid down in the Gita as a characteristic not only of the Mukta but even of the ordinary man of divine (Daivi) impulses. Why then this dread of births even in perfected souls? The Brahma, in whom these live and have their being, as Kutastha, himself assumes births for the Purushottama's sake. Why should not the Jivas too?

The terms Sarga and Pralaya are used here in regard to individual souls who have attuned themselves to the Purushottama's Dharma. They refer to their birth into the world and their exit from it. But these terms are understood to mean the end of a Kalpa and the beginning of the next. In this case if it is a fact that they are not born at the beginning of a Kalpa, why should they at all have to dream of a Pralaya? Besides, when speaking of Jivas in the coils of Karma in the world, how a reference to the beginning and end of a Kalpa becomes relevant is not clear. We think, Sarga refers to the cycle of self-inflicted births due to their bondage to Karma and Pralaya to their death which finally delivers them from such bondage. We know from the Gita that a soul on the way to redemption does not achieve it suddenly but prepares himself for it through many births and lives (7-19). Therefore even the man who has freed himself from the bondage of Karma passes through births and deaths many times. Not only so, these births and deaths, through which he has to pass, become the touch stone for testing his purity, spiritual soundness, and fearlessness. We think this is what the verse conveys.

Mahat-Brahma (the great creator Brahma) is My womb- (Prakriti 7-5); in that I impregnate; thence comes, O Arjuna, the birth of all beings. 3

All forms which come into existence in creation through physical wombs are really born in and through Brahma.

Though thus Brahma mothers them into being the Purushottama is their father. These beings serve no purpose of the Brahma, they are produced to fulfil Purushattama's purpose. Therefore it is He who gives them birth.

Brahma-Matru is the (universal) womb of bodies conceived in all (individual) wombs and I their seed-lying father. 4

Qualities of Prakriti bind the imperishable soul who dwells in bodies already described as Savikara Kshetras. Though the soul nature is imperishable, it is subject to the bondage of the qualities. This is the teaching of the Gita.

Satva, Rajas, Tamas—these Gunas (qualities) born of Prakriti—bind the imperishable embodied (soul) in the body. 5

O sinless one, of these Satva is enlightening and free from sorrow on account of its purity, and breeds attachment to happiness and attachment to knowledge. 6

Know Rajas (which is) born of desire and attachment, to be of the nature of passion. It binds the embodied to action, O Konnteya. 7

And know Tamas is born of ignorance and is delusive to all embodied beings; it binds the soul to blundering, indolence and sleep, O Bharata. 8

Satva results in happiness; Rajas in action; whereas Tamas enveloping knowledge results in blundering, O Bharata.

O Bharata, Satva prevails overpowering Rajas and Tamas; Rajas prevails overpowering Satva and Tamas; and likewise Tamas prevails overpowering Satva and Rajas. 10

In this verse, it may be noted, that neither the cause of these situations nor their duration have been mentioned. Perhaps the durations depend on the capacity for persistence

innate in each of the Gunas and on its intensity of growth in each case and this may be indefinite. Their rotation itself is due to an excessive growth of a predominant Guna which by its own momentum lapses and launches into its next neighbouring Guna.

When enlightenment and *Jnana* (13-7, 10) appear in all the senses of the body, then one should know that *Satva* is predominating. 11

Greed, (abundance of) activity, (feverish) undertaking of actions, restlessness, attachment—these appear when *Rajas* is predominant, O *Arjuna*. 12

Ignorance, absence of activity, blundering and delusion—these appear when *Tamas* is predominant, O *Arjuna*. 13

The embodied meeting death when *Satva* is predominating attains to the pure worlds which the knowers of Highest obtain. 14

It is a fallacy to think that the *Chit* nature in beings loses its individuality immediately on release after death and directly flies to the universal *Chit* nature and merges into it. The *Gita* tells us here that the individuality persists even after death.

Meeting death when *Rajas* prevails, he takes birth in those attached to action, and dying when *Tamas* is predominant he takes birth in *Mudha Yonis* (unintelligent creation) 15

The fruit of good (*Satvic*) deeds, they say is *Satvic* (enlightening) and pure, but that of *Rajasa* deeds is pain and of *Tamasa* deeds ignorance. 16

From *Satva Jnana* (13-7, 10) ensues; from *Rajas*, desire; aberration, delusion and ignorance arise from *Tamas*.

Those established in *Satva* progress upward; the *Rajasic* stay in the middle; and the *Tamasic* biding in the tenor of the lowest Guna go downwards. 18.

Devotion to the Purushottama is the best way to attain to all the qualities mentioned above.

For I am the basis of the changeless and immortal Brahma (creator), of the eternal Dharma (law of all being) and of absolute bliss. 2

Even the Brahma, the greatest of the Gods and next in status to the Purushottama, seeks refuge in Him. Along with his subjects he is ever engaged in producing Yajna for the Purushottama (3-15) and in dedicating it to Him. This is his eternal Dharma. He is in the enjoyment of unceasing bliss owing to this constancy in his Dharma. Brahma's Dharma is binding on the whole of creation. The science of *Buddhi Yoga* of the Gita is an explanation of this Brahma's Dharma as it applies to beings in creation. Like Brahma they are ordained to produce and dedicate Yajnas and to derive enjoyment for themselves (3-9; 5-21).

Salvation for the Jiva has been spoken of in the Gita as his arrival at three different destinations, (1) at Himself (8-7) at the Brahma (5-6) and (3) at His Bhava (14-19). We think all these three arrivals have been equated here. There are three different criteria which determine the Jiva's fitness for salvation. In every case all the three are present but one of them may be preponderating. (1) Attitude of Yoga for the Purushottama (2) consciousness of one's position in Brahma and the manner of approach to the Purushottama in and through him (3) fulfilment of the Purushottama's purpose in creation. According as one of these is predominant in the Jiva his achievement is characterised as an attainment of (1) Himself or (2) of the Brahma or (3) of His Bhava respectively. It will be seen that all these three attitudes are perfect and lead to salvation for the Jiva.

FIFTEENTH CHAPTER

Introduction :

The teaching of Jnana Vijnana which commenced with the 7th Chapter has ended with the 14th Chapter. Sri Krishna epitomises in this 15th Chapter the whole of the teaching He has gone over.

The creation put forth by the Purushottama resembles an Aswatha tree. A characteristic of this tree is that it has two kinds of roots—natural and adventitious. The tree grows out of its natural roots but from its branches go down adventitious roots which coming into contact with the ground put forth new shoots. This kind of reproduction is irregular and unnatural because the seed, as is common, should be the proper and natural channel of propagation. All these circumstances are also present in the Lord's creation. The simile of the Aswatha tree is appropriate and profound.

Brahma is born of the Purushottama and the principle of Karma in turn emanates from him. This Karma principle assumes a dual aspect in the world, these may be conveniently called true (Karma) and debased (Vikarma). Karma in both these aspects is prolific. True Karma is natural and has the sterling quality of conferring freedom and Bliss on the Jiva. Vikarma is adventitious and debased and produces its kind. It brings bondage and sorrow to the human soul. The growth of this kind of Vikarma is extraneous to the motive of the creator. Jivas given to them are disloyal to Him. Thus the similarity in the case of the Aswatha tree and that of creation is suggestive.

The Aswatha tree was an object of reverence even before Sri Krishna's time. And this is why, it is thought, Sri Krishna is making mention of it here. But it is not so.

It should be obvious that the progress of the Jiva referred to here is not in regard to place or direction. It refers to his incessant progress on the path of life in Brahma's creation, with his load of merit or sin, either backward or forward. The upward, downward or middle positions are to be understood with reference to their proximity to the ideal of Brahmanirvana set for the Jiva. The upward would be the nearest to it, the middle next to the upward position and the downward would be the last on the way. These positions also suggest the predominance of Satvic, Rajasic and Tamasic Gunas in the individuals making the progress.

When the seer realises that there is no other door but the Gunas and knows that which is beyond the Gunas, he (then) attains to My Bhava (motive in creation). 19

The Jiva's progress and also merit always depend on the Guna prevailing in him. There is a great deal taught about this in the Gita. All activity in a Kshetra is produced by the Gunas. They are its real source. They are also the cause of the Purusha's bondage, to escape which he should become Nirdvandva. The mind must be so trained that it should have no like or dislike for the effect of these Gunas. To achieve this equalmindedness one must first take refuge in the Overlord who is above the Gunas (2-61) and become attuned to him. In this state, knowing what is due to the Overlord, he will satisfy His hunger for Yajna and lordship and thus arrive at his Bhava.

Having gone beyond three qualities arising in the body, the embodied becomes freed from birth, death, oldage and sorrow and enjoys (the state of) immortality. 20

When all this happens the man has crossed over the three Gunas born of his body and becomes free from birth, death, oldage and sorrow and enjoys immortality. When Sri Krishna says that the Gunas must be conquered, He does not mean that they should be exercised or destroyed. Even when they are conquered their play in the body continues.

Devotion to the Purushottama is the best way to attain to all the qualities mentioned above.

For I am the basis of the changeless and immortal Brahma (creator), of the eternal Dharma (law of all being) and of absolute bliss. 27

Even the Brahma, the greatest of the Gods and next in status to the Purushottama, seeks refuge in Him. Along with his subjects he is ever engaged in producing Vajna for the Purushottama (3-15) and in dedicating it to Him. This is his eternal Dharma. He is in the enjoyment of unceasing bliss owing to this constancy in his Dharma. Brahma's Dharma is hindering on the whole of creation. The science of Buddhi Yoga of the Gita is an explanation of this Brahma's Dharma as it applies to beings in creation. Like Brahma they are ordained to produce and dedicate Vajnas and to derive enjoyment for themselves (3-24 5-21).

Salvation for the Jiva has been spoken of in the Gita as his arrival at three different destinations, (1) at Himself (8-7) at the Brahma (5-6) and (3) at His Bhava (14-19). We think all these three arrivals have been equated here. There are three different criteria which determine the Jiva's fitness for salvation. In every case all the three are present but one of them may be preponderating. (1) Attitude of Yoga for the Purushottama (2) consciousness of one's position in Brahma and the manner of approach to the Purushottama in and through him (3) fulfilment of the Purushottama's purpose in creation. According as one of these is predominant in the Jiva his achievement is characterised as an attainment of (1) Himself or (2) of the Brahma or (3) of His Bhava respectively. It will be seen that all these three attitudes are perfect and lead to salvation for the Jiva.

growth of these branches in this world of Karma, it may be noted, points to two directions which are opposed to each other. Some grow upward, others grow downward. In the branches which go up bondage to Karma is absent; no adventitious roots are put forth by them. Sri Krishna has taught that this is the benefit reaped by Satvic devotees who follow the upward path. But the Branches which spread out downwards are bound by their (Vi-) Karmas and from them adventitious roots grow thick. Like the illegitimate off shoots of Aswatha, the life of Vikarma of these downward branches in the human world spread out apace.

Its (true) form is not perceived here (in the world of men) as it is; neither its end nor its beginning nor its existence. Having cut this firmly rooted Aswatha (in the world of men) by the resolute sword of non-attachment, 3

In this promiscuous growth of countless illegitimate shoots, one should not look for that root, which has been spoken of above as the sole cause of creation. In this dense growth of unwanted jungle the beginning, the end or the presence of the original Aswatha of creation is not perceived. One should destroy this dense and deeprooted Aswatha. He should use the resolute sword of non-attachment to do this, for no other weapon can serve the purpose.

Then endeavour should be made to realise that state, having entered which there is no return (to rebirths, praying) 'I seek refuge in that primordial Purusha from whom this, ancient course of creation has extended.' 4

When referring to the unreal and wasteful life in Vikarma and Arjuna's duty with regard to it Sri Krishna adopted the metaphor of a wild jungle growth. He now proceeds to speak of the upward branches. The metaphor of the jungle does not serve His purpose now. In the upward branch Arjuna should think of himself as a seeker and should endeavour to realise that state in which there is

Wherever Sri Krishna mentions popular beliefs, it is with a definite purpose and to point out its correct use in the science of His Buddhi Yoga. The reference to the Aswatha tree here is therefore full of meaning.

The Lord said.

The absolute Aswatha (the symbolic tree of creation) is spoken of (by the knowers) as having (its) roots above and branches below. Its leaves are said to be the hymns (of the Vedas). He who knows this knows the Vedas. 1

Like the Aswatha tree this creation too has its root. The Aswatha has numerous roots but the creation has only one. Besides the Aswatha has its stem above and roots below; but the creation has its roots above and stem below. The root spoken of here as being above is the Overlord Himself. This root is said to be above to indicate that He is above everything. The words above and below in this context have no reference to place or direction. The stem which is below Him is the Brahma who is at the base of creation (Kutastha). This tree of creation which has been likened to the Aswatha tree is however eternal. Vedas which are supposed to be the climax of the science of Adhyatma are but the foliage of this tree of creation. To know the Vedas is to know only about the leaves of this tree. Surely that knowledge cannot be entire knowledge about creation. He is the real knower who knows this relation between the root of creation, viz., the Lord Krishna, and its leaves the Vedas (2-46).

Its branches, of which the Vishayas (sense objects) are tendrils, nourished by the Gunas spread out (both) above and below. The (adventitious) roots which are the cause of bondage of Karma, overgrow down below in this world of men.

(2-47) 2

From the stem issue branches known as Jivatmas. They spread both above and below. The Gunas of Prakriti help them to grow vigorously and to multiply. The objects of sense act as tendrils which grow thick. The course of

growth of these branches in this world of Karma, it may be noted, points to two directions which are opposed to each other. Some grow upward, others grow downward. In the branches which go up bondage to Karma is absent; no adventitious roots are put forth by them. Sri Krishna has taught that this is the benefit reaped by Satvic devotees who follow the upward path. But the Branches which spread out downwards are bound by their (Vi-) Karmas and from them adventitious roots grow thick. Like the illegitimate off shoots of Aswatha, the life of Vikarma of these downward branches in the human world spread out apace.

Its (true) form is not perceived here (in the world of men) as it is; neither its end nor its beginning nor its existence. Having cut this firmly rooted Aswatha (in the world of men) by the resolute sword of non-attachment, 3

In this promiscuous growth of countless illegitimate shoots, one should not look for that root, which has been spoken of above as the sole cause of creation. In this dense growth of unwanted jungle the beginning, the end or the presence of the original Aswatha of creation is not perceived. One should destroy this dense and deeprooted Aswatha. He should use the resolute sword of non attachment to do this, for no other weapon can serve the purpose.

Then endeavour should be made to realise that state, having entered which there is no return (to rebirths, praying) 'I seek refuge in that primordial Purusha from whom this, ancient course of creation has extended.' 4

When referring to the unreal and wasteful life in Vikarma and Arjuna's duty with regard to it Sri Krishna adopted the metaphor of a wild jungle growth. He now proceeds to speak of the upward branches. The metaphor of the jungle does not serve His purpose now. In the upward branch Arjuna should think of himself as a seeker and should endeavour to realise that state in which there is

no rebirth. He should yearn to reach the highest destiny and continue to pray "I seek refuge with the primal and ancient Purusha from whom this creation has sprung forth and who has set this wheel of Karma in motion."

Free from pride and delusion, with the evil of egoistic attachment conquered, with the constant consciousness of Adhyatma (Science of the soul) taught in the Gita, (11-1), with desires extinct, liberated from the Dwandwas (pairs of opposites) signified by pleasure and pain, those who have no delusion reach that (imperishable) state. 5

This highest destiny is the same as what Sri Krishna described as Jnana in the 13th Chapter. Jnana is the way to reach this destiny. This jnana has also been explained. It is being repeated here briefly. One should be constantly united with Adhyatma as taught in the Gita (11-1), free from pride and delusion, from desires, from egoistic attachment to the pairs of opposites such as pleasure and pain. By doing this one's ignorance will vanish. He will reach unto the Absolute destiny.

That (state) the Sun illumines not, nor the Moon, nor fire; that is My supreme abode, having reached which men do not return (to rebirth). 6

It has often been stated in the Gita that Jivas who desire to become free from the bondage of Karma and to reach the Highest, make their attempts in different ways. Some achieve the perfection of their souls, others of their knowledge, some others of their minds, and yet others of their Tapas (5-24, 28). All these reach the Brahman without doubt. But as their ways are different there is also a difference in their respective merits. On this account the Adhyatma Yogi has been referred to as Agni, the Jnana Yogi as Jyoti, and the Rajayogi as Shukla (8-24). We think this verse should be understood in the light of the above references.

When souls of varying merit are granted salvation the

differences in their merit are not taken into account. They are treated equally. In this verse, we think, the terms Pavaka, Surya and Shashanka are identical with the terms Agni, Jyoti and Shukla in 8-24. It is significant that as in that context so here, these souls so named are spoken of as not returning to rebirth on reaching the highest destiny.

If we understand Pavaka, Surya and Shashanka in their physical sense the meaning of this verse becomes too puerile and the destination implied in it would be in space, which obviously it is not. This destiny connotes in the Gita at least a state—a mode—of Atmic beatitude.

An eternal particle (Amsa) of Myself, having become the Jiva (soul) in this world of Jivas, attracts (to itself) the (five) senses with the mind for the sixth, which abide in Prakriti. 7

Why should such a destiny become absolutely binding on the souls mentioned in the above verse? Sri Krishna explains here the why and wherefore of their being.

In the beginning this Jivabhuta formed a particle of the Purushottama. He was included in the Brahma and by him put forth as a Jivabhuta for the purpose of creation. Thus he comes to be a Jiva in this world of Jivas. To become the Jivabhuta one loses his Akshara nature and becomes a Kshara. This transformation is not due to any fault or failing in the particle soul. The absolute desire (Maya) of the Purushottama produces that change in him. In the Akshara state his ordained Bhava (attitude) of loyalty to the Purushottama is infallible. In the Kshara status he is provided with ample freedom to transgress it and to become fallible. The details have been referred to repeatedly in the Gita.

Once manifested in creation as a Jivabhuta he is said to be 'Sanatana' in that state. For his Purusha nature as a particle of the Purushottama is eternal. Besides, his conditioned being as a Jivabhuta is also Sanatana. The

Purushottama and the Brahma retain their individualities as such through a Kalpa, i.e., from beginning of creation to its end; not only this, they have preserved their individualities through countless preceeding Kalpas and hold out the promise to so preserve them in the Kalpas to come in the future. Therefore the Jivabhuta has also his place assigned to him as they have theirs through these eternal rotations of Kalpas. Thus he is a Sanatana as much as the Purushottama and Brahma.

This Jivabhuta attracts from his Prakriti the six senses including the mind — his earthly faculties.

The (Jiva who is the) lord (of his body) when entering the body and when leaving it goes taking these (sense potencies) as the wind (carries away) the scents from their seats (the flowers). 8

Presiding over (the sense capacities of) the ear, the eye, the touch, taste and smell and also the mind, he enjoys the objects of the senses. 9

The deluded do not perceive (Him) who leaves the body or abides in it or enjoys it or who is united with the Guṇas; but those who have the inner vision perceive (Him). 10

The Jiva's transmigration from one body to another, his residence in one for a period, his companionship with the Guṇas of Prakriti and enjoyment of them are all, according to the Guṇa, inevitable incidences in him. For both the capacity and the means of active play among them has been exclusively given to him, and he is, besides, empowered to guide and control their play on behalf of the Purushottama. He is not to be considered a sinner merely because he is allied with them. He is not even to be held responsible for their excesses while in charge of them. But these great privileges are however subject to one condition. The Gita lays down, that to deserve the freedom above defined, he should not harbour an egoistic claim or attachment to the result of his labours (2-47).

Whatever he produces is to be for the enjoyment and use of the Purushottama—not for his own. Life in the midst of the senses and their objects will not affect him in the least who thus dedicates them to the Purushottama and himself remains absolutely unattached to results. The Purushottama present in his body as the Kshetrajna and the Adhiyajna is the sole and proper enjoyer (13-14)—not the Purusha. Those who grasp with their inner vision of Vijnana, this principle taught in the Gita, know that the Purushottama is the real actor and enjoyer in their bodies. But those who have fallen victims to their senses do not realise this.

The Yogis, striving (for Him) see Him dwelling in themselves; but unregenerate souls (Analmas) though striving do not see Him, lacking one-pointedness of Buddhi.

It may be that the principle has been understood and yet one is not able to practise it. This is because the necessary attitudes—Chitta, the one pointedness of Buddhi (2-41), and Yoga—are wanting. Yoga is affection and attachment for the Purushottama (7-1). To the degree or extent to which one can cherish these, to that extent one becomes capable of inner vision, and the truth is subjectively experienced. It is possible to realise the true principle intellectually and yet to be unable to practise or experience it. Yoga is the *sine qua non* for further progress. For, Yoga clarifies and purifies all sense activities in man. The Buddhi becomes proof against all temptations of the mind and the senses; it becomes oriented towards the Atma or in the language of the Gita, becomes Chetus. The Atma has a natural predilection for the Purushottama. Just as each sense has its own specific object, the individual Purusha has for his object the Purushottama. Therefore he who directs his Buddhi towards his Atma and renders it one-pointed achieves the Yoga and as a result the correct inner vision. But if the Buddhi is not one-pointed—if it is not Chetus—one fails to realise it.

The light which is in the Sun and illuminates the

whole world, and that in the Moon and in the fire, know that light to be Mine. 12

The Gita's specific command to the Jiva is "know Me—the Purushottama" (15-19; 18-55). It does not, like some other schools of Vedanta, call on him to know himself. The *Purushottama* is present in all things. He is present in the human body also for his own purpose. Even so He is present in the splendour which lights up the worlds and also in that of the moon and the fire. We may remark, in passing, that there is no allegory meant in the reference to the Sun and the Moon in this verse.

Pervading the earth I support all beings with My energy and having become Soma (Moon) full of juices I nourish all plants. 13

Having become Vaiswanara (Fire) and remaining in the body of living beings I, united with Prana and Apana digest the four kinds of food. 14

I dwell in the heart of all, and remembrance, knowledge and (their) loss as well are from Me. It is I alone who am to be known by all the Vedas; I am the author of Vedanta and I am indeed the knower of the Vedas. 15

He is present in the hearts of one and all and holds Himself responsible for the presence in them of memory or knowledge and even for their absence. That is to say, He is the cause of the insignificance of the Jiva, his delusion and his forgetfulness of God. For all the failings in himself the Jiva is not responsible. His weaknesses are the effect of the Purushottama's dispensation. In spite of them, he is required to subserve Purushottama's motive in creation, to become egoless, selfless. He will then be freed from all fear. *This is the promise of the Gita*

Another instance in which the Purushottama grants or withdraws knowledge is in respect of the Vedas. He is Himself the object of their enquiry. It is he who made

them and it is He who knows the Vedas. This omniscient One has himself interwoven knowledge and ignorance everywhere on purpose to produce the varying patterns of life in creation.

These are the two Purusha (involved) in creations—the Kshara (the fallible) and the Akshara (the infallible). All beings are the Kshara; the Kuthastha (the basic entity in creation—the Brahma) is called the Akshara (8-3). 16

This process of inhibition for the purpose of creation is not confined exclusively to the Prakritic nature. The Purusha nature also is subjected to a similar process. This results in the Purushottama—One without a second—manifesting Himself as Purusha on two other lower pedestals, viz the Brahma and Jiva. These latter are involved in creation while the Purushottama is free and infinite. The Brahma is the whole and sole cause and content of creation. His Bhava—attitude—is ordained for him; it is to stand in an attitude of regard to Purushottama and to produce and dedicate Yajna and Tapa to him. He is infallible in it and is therefore called Akshara. The second Purusha who is a particle of the Brahma and who resides in him (Brahma) is the Jiva Purusha. This Jiva Purusha's attitude (Bhava) is also ordained for him as for the Brahma. He is also to abide in Yajna for Purushottama. But in this Bhava he is constituted to be fallible while Brahma is infallible. Though akin to Brahma in nature and a particle of him, his Purusha nature is different from that of Brahma and is called Kshara.

But there is another the most Supreme Purusha who is called the Supreme soul. And this absolute Lord pervading the three worlds supports them. 17

The Purushottama is distinct from these two Purushas and also far above them. He pervades and wields absolute sway over creation as well as over the two subordinate Purushas. He is therefore, called the supreme Purusha or Purushottama. He is the Lord and Protector. He is in

creation and outside it as well. No one knows or can know His beginning or His extent. The Paramatma who is known in the Gita as the Kshetrajna and Avyakta is this Purushottama.

As I transcend the Kshara (fallible) and am superior even to the Akshara (infallible) therefore, I am reputed in the world and in the Vedas as the most supreme Purusha (Purushottama). 18

He is superior to the Kshara Purusha, the Jiva. He is also superior to the other Purusha in creation who is known as the 'Kutastha' and Akshara. Therefore in the world and in the Vedas, He is significantly and aptly called the Purushottama. Being a Purusha He is intent on enjoying. He is the One who receives through the Brahma all the Yajna and Tapa produced by His subjects in creation. He puts forth the creation for this purpose. Therefore over and above all His other attributes, this of the Purusha (enjoyer) in Him is the most important. For this reason He loves His name Purushottama as he loves nothing else.

The undeluded man who thus knows Me as the Purushottama, knows all, and worships Me with all his being (9-27), O Arjuna. 19

Whoever understands the full significance of His name, Purushottama, as above explained and attunes himself to Him, knows Him and all His attributes. In this there can be no doubt. He knows all that he need know and there is nothing more to know for him. He knows his duty to the Purushottama and to fulfil that duty, he devotes himself to Him with all his (Bhava) mind and heart.

Thus, O senseless one, is this most secret science imparted by Me. Knowing this, one will become wise and will have fulfilled his (ordained) function, O Bharata. 20

~~Now~~ The conclusion as arrived at in the foregoing is important. All the philosophy Sri Krishna has explained to Arjuna in the

preceding chapters and the conclusion set down onw form the essence of the supreme and secret science of Adhyatma. Sinless Arjuna deserved this good fortune, He should lay the teaching to heart and be wise. He should live it to be deemed to have done his duty.

END OF FIFTEENTH CHAPTER.

SIXTEENTH CHAPTER

Introduction :

The object of the Gita teaching is to explain how bondage befalls the Jiva, how because of it he becomes a victim to misery in life, and how he can best secure by the easiest way freedom from such bondage. In fact, this should be the subject of all Vedantic teaching. Explanations about other subjects are found in the Gita incidentally or by the way.

The root cause of bondage lies in Karma. Sri Krishna had, therefore, to explain the problem of Karma at length in the opening Chapters, wherein He made clear to Arjuna that right Karmas or ordained Karmas tend to secure freedom and that wrong Karmas and withdrawal from Karmas produce bondage. Whichever kind of Karma a man takes to, it tends to create in him a habit or instinct. He then performs them not by choice but almost involuntarily or instinctively. This involuntariness or instinct is called Vritti. This instinct (Vritti) in man is inclined either towards the good or bad. These two kinds have been elaborately and repeatedly explained in the Gita as the Shukla or Krishna paths, or as Juana and Ajuna or as Oordhwa (Upward) and Adhas (Downward) paths or as Daivi (Godward) and Asuri (Sensual) trends. Whether the instinct inborn is preponderatingly for the bad or for the good every Jiva has within him an urge towards the good either stable or fugitive. The strength of this urge in a

Jiva for the good is called Satva. This Chapter treats of the two Vrittis (trends) Daivi and Asuri and explains how they help or hinder the progress of the Jiva towards salvation.

The Lord said :

Fearlessness, purity of spirit, steadfastness in the Yoga of Jnana (13-7, 10) charity, restraint of the senses, sacrifice, study of scriptures, austerity, uprightness, . 1

Non-violence, truth, absence of anger, renunciation, peace, desisting from calumny, compassion to beings, uncovetousness, gentleness, modesty, absence of fickleness, 2

Spiritedness, forgiveness, persistence (in what is good and ordained), cleanliness; absence of malice and of conceitedness—these are the qualities of one born with the divine nature. 3

Hypocrisy arrogance, conceit, anger, harshness, and ignorance are the qualities of one who is born with the Asuri nature. 4

Daivi (divine) qualities are deemed to cause liberation, and the Asuri (sensual) bondage. Grieve not, O Arjuna, you are born with the Daivi nature. 5

In this world there are two classes of created beings the Daivi and the Asuri. Of the Daivi (nature) I have told you at length; hear from Me of the Asuri 6

The Asuri-natured know not what should be done and what should be abstained from. There is no purity, nor propriety of conduct, nor truth in them. 7

They say the "universe is without truth (and) basis (and) without a lord. (It is) the result not of mutual relation. What then is it for, if not for the satisfaction of desires ?" 8

Obsessed with this view, these of lost souls and mean understandings turn out to be men of fierce deeds and enemies of the world for (its) destruction. 9

Giving themselves up to insatiable desire, possessed with hypocrisy, pride and arrogance, holding evil ideas through delusion, these (men) of impure conduct engage in action with impure resolves. 10

Giving themselves over to immense cares which end with death, regarding enjoyment of (sensual) pleasures as the highest (aim) and convinced that that is all, 11

Bound by a hundred ties of hopes, given over to lust and wrath, they strive to obtain by unlawful means hoards of wealth for sensual enjoyment. 12

"This has been acquired by me to-day; this desire I shall achieve; this is (already) mine and this again shall be my wealth. 13

"I have slain this enemy, others also I will slay; I am the lord, I am the enjoyer; I am perfect, powerful, and happy. 14

"I am wealthy, well born; who is there like me? I will perform sacrifices. I will give (alms), I will rejoice." Thus deluded by ignorance, 15

Bewildered by many designs (of their own), enveloped in a net work of delusions, devoted to the enjoyment of sensual desires, they fall into a foul hell. 16

Self-conceited, haughty, filled with the pride and intoxication of wealth, they perform, without conforming to the rules, sacrifices for ostentation. 17

The above description is of those who have no touch of religion in them. But there are other men of Asuri tendencies who masquerade in the garb of religion.

Given to egotism, power, insolence, lust and wrath these malicious people hate Me (residing) in their own bodies and those of others; 18

These haters who are cruel and the most depraved of men in the world, I throw perpetually into Asuri wombs only.

The Papa Yonis spoken of in 9-32 are the Asuri Yonis mentioned here. Sri Krishna proceeds to describe the causes of this Asuri trend in man:

Getting into Asuri wombs birth after birth, without reaching Me at all, O Konteya, these deluded (men) sink down to the lowest depths from there. 20

- This gate to hell, which is destructive of the soul, is three-fold; viz., lust, wrath and greed. Therefore one should abandon these three. 21

Liberating himself from these three gates of darkness, O Konteya, man betakes to what is good for his own soul and then reaches the highest destiny. 22

He who discards (this) injunction of the Shastra (the science of Buddhi Yoga of the Gita 9-3) and acts under the impulse of desire does not reach perfection, nor happiness, nor the supreme destiny. 23

To eschew lust, wrath and greed and to take to the qualities of the Divi trend spoken of at the beginning of the Chapter are the final conclusion of Buddhi Yoga in the Gita. He who ignores or rejects this maxim of the Shastra (science) and follows his own desires, will not attain to happiness or salvation.

The term Shastra in this verse is understood to mean, whatever is in vogue under that denomination. It is necessary to take exception to this here. We think the Gita does not take responsibility on behalf of any other Shastra but its own. The Shastra which is here meant is unmistakably what has been explained to Arjuna in the first fifteen Chapters of the Gita as a supreme secret, as Adhyatma, as Buddhi Yoga inclusive of Jnana and Vijnana. This science was specifically named the *Shastra* at the end of the fifteenth Chapter.

That Shastra—the Gita Shastra alone is meant here—no other.

Therefore (this) Shastra (science of the Gita) is your authority for deciding what ought to be done and what ought not. Knowing (this) do you Karma (action) in this world as laid down in the ordinances of (this) Shastra. 24

Therefore this Shastra—science of Buddhi Yoga in the Gita—should be the authority for deciding what ought to be done and what ought not. Arjuna should know the right way of doing actions laid down in this Shastra and carry out his duties in this world. Viewed in this light his refusal to fight is egoistic and improper.

END OF SIXTEENTH CHAPTER.

SEVENTEENTH CHAPTER

Introduction :

One should not set about doing Karma with egoistic motives. This is an advice quite acceptable to Arjuna's Satvic nature. But he has now discovered that this simple truth is also the foundation for Sri Krishna's unique and sublime science of Buddhi Yoga. In this science the word Kama connotes egoistic desire. In principle, the giving up of Kama means the giving up of Egoism. And this has to be given up absolutely. This complete suppression of the ego-sense appeared impossible to Arjuna in his state of mind. For though he had objectively grasped the theory and principles of Buddhi Yoga, he had yet to acquire subjective competence to live up to them. His mind was, therefore, still diffident and was looking for an easier way of deliverance. He had not forgotten Sri Krishna's statement that Buddhi was superior to Karma (2-49) He naturally thought that it was

easier for him to devote his Buddhi entirely to the Puruṣhottama in all the plenitude of faith he was capable and thereby secure Sri Krishna's grace rather than engage in Karma without the ego-sense. If this was possible, he thought, it would not be arduous. This is the psychological background of Arjuna's query here.

Arjuna said :

O Krishna, the devotion of those who discard the rule of the Śāstra (science) but worship with full faith, (is it) one of Satva, Rajas or Tamas? 1

Arjuna now accepts that he should not give up Karma. He knows that if intense devotion to the Lord Sri Krishna is united with Karma, Karma Yoga taught in the Gita is achieved. Why not then be intensely devoted to Sri Krishna and deserve better of Him? Why entangle himself in Karma which is after all the unessential element of the two? If this be possible the problem for him is solved.

The Lord said :

In the embodied, faith which is inborn in their nature, is three fold—Sātvika, Rājasa and Tāmāsa. Listen about this (faith). 2

Faith is indeed saving. And that faith should intrinsically be faultless is also natural. This is why in speaking of belief in Buddhi Yoga as the Law, the Lord promised Arjuna that it can save him from great fears (2-40), also, once begun it can lead him by sure steps to the highest goal and the least effort in it brings its own rewards. But in the ordinary man faith is never met with in its pristine purity. It is mingled with his natural trends (Vṛtti) and is seen encrusted in the form of one of the qualities.

Faith, in every one, is in consonance with one's prevailing Guṇa. O Bharata. The man consists of his faith; what his faith is, he is even that. 3

Thus a man's faith is his Satva — the most powerful inborn Guṇa in him. How the play of the three qualities

proceeds in a man has been explained already (14-10). Their rise and fall follow a law of rotation; and while one Guna rules the other two are subservient to it.

We have seen that one of the qualities holds sway even at birth in every Kshetra as a result of previous conservation. The play of the three Gunas for the time being goes on under the pressure of this pre-established Guna which is known as the Satva of the man. The good or bad points in a man's faith depend on his Satva. A man's natural inclinations are determined by this Satva in him. Therefore all his ideas and feelings follow his Satva. Indeed, a man may be said to be this Satva or faith personified. He can never exist without faith. As his faith is, so is the man.

Men of Satva worship the Devas (Gods), those of Rajasa, Yakshas and Rakshas as (demigods and demons); others of Tamas worship Pretas (the dead) and the tribe of Bhutas (spirits). 4

The most important use of faith in a man is to direct his mental and physical tendencies to incline towards God, and this inclination again expresses itself as the spirit of worship of objects which appeal to him as embodiments of his ideal.

Those men who perform severe austerities, not enjoined by the Shashtra (of the Gita), out of vanity and egotism and carried away by the force of desire and passion, 5

And who hereft of one-pointedness of Buddhi, torment the aggregate of (elemental) beings in the body and Me too dwelling inmost, know them to be of Asura resolves. 6

Worship is possible only if the spirit of self denial is present, self denial follows once faith and shows itself as either Satvic, Rajasic or Tamasic. Those who are egotistic, ostentatious and lustful do horrid penances disapproved by the Shashtra. They care not for Sri Krishna the Purushottama; and are devoid of Chetas — one-pointed Buddhi.

torture not only the over their own bodies as masters and They exercise authority elements forming these bodies but even Sri Krishna who resides in them as their companion. The Sacrificial resolves of such men, even though made and carried out in faith are Tamasic.

Even food liked by men (of the three natures) is of three kinds. Similarly also Yajna, Tapa and Dana. Listen to this, their distinction. 7

The embodied soul is placed under the influence of the three Gunas. Besides, the Purusba has the pressure of his inborn Satva influencing him. Thus the entire activities of a man are engrossed by the three qualities. Food, Yajna, Dana and Tapa, all these present themselves in three different qualities. Of course the faith in a man guides all these activities and, as already stated even faith is of three kinds (17-2). Sri Krishna proceeds to explain these different categories.

Foods which increase vitality, energy, strength, health, happiness and affection, which are delicious, bland, substantial and agreeable are liked by the Satvika. 8

Sri Krishna's purpose in giving this description of foods here is not certainly to place the articles themselves in separate categories according to the qualities they breed. The Satvic quality does not refer to the articles as such here but rather to the man's attraction for them. Because his tastes are Satvic he naturally chooses nourishing foods which build both body and character. Were it not so, no amount of mere consumption of Satvic foods can make a man Satvic. For, Satvic foods can be had even by the Rajasic or Tamasic and they would relish them no less.

Foods which are bitter, sour, saline, over-hot, pungent, dry and burning are liked by the Rajasa; these cause pain, grief and sickness. 9

That food which is stale, insipid, putrid and cooked

over-night, which is even from leavings and is unclean is liked by the Tamasa. 10

That sacrifice is Satvic, which is offered, by those who have no attachment to the fruit (thereof), in accordance with the Shastra (of the Gita) and with their minds decided that that should be given as a sacrifice. 11

That sacrifice which is performed with an eye to the fruit or even for ostentation, know you that to be Rajasa. 12

That sacrifice which is not according to the rules (of the Shastra in the Gita), in which no food is distributed, no Mantras (chants of faith and power) are recited, no gifts are given and which is done without faith is said to be Tamasa. 13

Worship of Gods, of the twice-born, of the teacher and of the wise, purity, straightforwardness, Brahmacharya and non-violence are spoken of as austerity of the body. 14

Speech which does not annoy—true, agreeable and beneficial, application to the study of scriptures as well, are spoken of as austerity of speech. 15

Serenity of mind, gentleness, silence, self-restraint, purity of emotions, these are spoken of as austerity of the mind. 16

These three-fold austerities performed in supreme faith by men who are not attached to fruit; in an attitude of (Buddhi) Yoga (6-17, 18) are called Satvika. 17

That austerity practised for gaining reverence, honour and worship and with ostentation is called Rajasa; it is fleeting and transient. 18

That austerity which is performed under stupid notions by torturing one's self or for destroying another is called Tamasa. 19

Charity given as a duty to one from whom no return is expected, and discerning the proper time and place and worth (of the receiver) is considered Satvika. 20

That which is given as a return for favours received or in expectation of a return or grudgingly is considered Rajas. 21

That given to unworthy persons without regard to the propriety of place and time or disrespectfully or contemptuously is said to be Tamasa. 22

The mention of Brahma is made three-fold as 'Om Tat Sat.' By him were created of old the Brahmins and the Vedas and the Yajnas. 23

The entire output of permissible or imperative Karma in the life span of a man is viewed by the Gita in two aspects, —Ahara (actions for the maintenance of body) and Niyata (actions for the purpose of Yajna, Dana and Tapa). These Karmas are in every case influenced by the Satva inborn in the individual. This is again affected by the fluctuating play of the three Gunas (qualities) during life. Thus Ahara and Niyata Karmas come to be of three kinds. These have been dealt with in detail so far.

In the course of these explanations the mention of Brahma seems abrupt and digressive. But this has a significance. The nature of Brahma is spoken of as Achintya (inconceivable), Avyakta (unmanifest), and Avikarya (Changeless) and Nirguna (without the qualities). According to the Gita this is not quite correct. The original Atmic nature (the Self) is indeed such and properly so described but not the Brahma. In Sri Krishna's view Brahma's natural capacity for producing Karma is more important than all the other attributes above mentioned. He exists for producing Yajna and Yajna is born of Karma. He, therefore, ever lives in and for Karma (13-15). The Gita postulates that all Karma whether good or bad, due or not due, proper or improper, is part of and contained in the Brahma.

In fact, he is the source of all Karma. His Karma nature is, therefore, of essential importance in the science of Buddhi Yoga. This Brahma has been denominated as 'Om Tatsat' in Vedanta for other reasons. But Sri Krishna demurs to them and here advisedly interprets that appellation as equally appropriate for and fully significant of Brahma's Karma nature. The mention of Brahma here is, therefore, apt and pertinent.

Therefore acts of Yajna, Dana and Tapa (sacrifice, charity and austerities) prescribed for the worshippers of Brahma always commence with the utterance 'Om.' 24

Brahma Vadins are those who conceive of Brahma as the all in all, among whom the Gita does not include itself.

Without aiming at the fruit various acts of Yajna, Tapa and Dana, naming these as Tat are performed by those who desire redemption. 25

The Mantra which is 'Om Tat Sat' has a meaning for aspirants who desire to reach the Overlord Purushottama for achieving salvation. They do not aim at the fruit of their various acts of Yajna, Dana and Tapa but dedicate them to the Purushottama. Karmas thus done by them exclusively for the sake of the Purushottama are spoken of as Tat by them.

The word Sat is used in the sense of righteousness or goodness (as a motive) and in the case of a good deed also the word Sat is used. 26

The term Sat means to them Satbhava (Truth) or Sadhubhava (goodness). Any other Karma which is proper and just is also called Sat by them.

In Satbhava there is not only goodness but also faith and devotion. All these together indicate what the Gita means by the term Sat. In Brahma it is his infallible regard for the Purushottama. In the Jivas it is faith and

devotion which bring mere goodness into line with the attitude of Brahma. Sadhubhava, on the other hand, is mere goodness. Sathbhava, as it can be obviously seen, is Godward but still too weak an attitude to be included in confirmed Tatbhava—which is ever for the Purushottama alone.

Steadfastness in (the pursuit of) Yajna, Tapa and Dana, is also called Sat. Even action done for the sake of these is called Sat. 27

In all Karmas called Tat there is a consummate aspiration for the Overlord. In those called Sat there is faith and devotion besides goodness, or mere goodness only. When there is mere goodness in Karmas it refers to the doer's motive of Dana (benevolence) and Tapa (self-sacrifice), which is without the plenary outlook prescribed in the Gita for these Karmas. They are, therefore, Avidhipurvaka (irregular) and due to Ajnana (ignorance) of a sort. Yet in appreciation of the goodness of the underlying motive these are still named Sat. An act done with this motive may succeed or fail. In either case because of the doer's earnest effort with a good motive it is called Sat.

In short, the distinguishing characteristic of a Karma which may be called Sat is the purity and goodness of the doer's motive. Roughly the perfect attitude described in the eighth verse of the 12th Chapter can be taken to refer to Karmas called 'Tat.' And the attitude described in the verses following (from 9 to 12) may be included in the Karmas called 'Sat.'

Whatever is sacrificed, whatever is given and whatever austerity is practised or is done without Shraddha (faith) that is called Asat. O Arjuna, it is of no use here or hereafter. 28

Even the least of Karmas done with a good motive never goes in vain. It helps the doer commensurately. This is the teaching of Buddhi Yoga. Hence we have been

told above that the least of efforts in a good cause and with a good motive may be included in Karmas called Sat.

But even for causes apparently good but actually bad in motive, Karmas are done ostensibly as Yajna, Dana and Tapa for the sake of name and fame. These are totally devoid of faith. Such Karmas, great as may be their reputation in this world, should still be known as Asat.

END OF SEVENTEENTH CHAPTER.

EIGHTEENTH CHAPTER

Arjuna said :

I wish to know, O Krishna, about the principle of Sanyasa and also of Tyaga (the distinction between them) separately.

Arjuna has a doubt in his mind about the distinction between Sanyasa and Tyaga. Giving up Karma is not Sanyasa. Still in Sanyasa there is something to be given up. He has to give up Sankalpa to achieve Sanyasa. He has to give up the fruit of his actions as the second best of Sanyasa. He knows all this quite well now. His question about Sanyasa here is not to know what the word means. For, that explanation was given in full already (5th Chapter). But in the foregoing Chapters Sri Krishna has mentioned what has to be given up in doing Karma once as Sanyasa and again as Tyaga. Though He has used these terms apparently without a difference in their meanings, still Arjuna has felt that Sri Krishna conveys a subtle distinction in the use of these terms. Sri Krishna is nearing the end of His explanations, and Arjuna wants to know definitely the distinction, if any, in the meanings of these terms. Hence his question.

The Lord said :

The wise understand the giving up of Kamya Karmas (actions done with the ego-sense in respect of both Sankalpa and Phala 6-24) as Sanyasa; the discerning declare the renunciation of fruit of all actions (Phala only) as Tyaga. 2

The term Kamya Karma is variously understood. By some it is understood to mean any Karma done with the desire for its fruit. Others take it to mean the Kamya Karmas as classified by the Mimamsakas, who divide all Karma into four categories, viz., Nitya Naimittika, Kamya and Nishiddha.

In the Gita-Rahasya by Lok : Tilak, all Karma has been put into two categories: Kamya those done with desire and Nishkama those done without desire. Still, we are afraid, the meaning of the term does not become clear. A Kamya-Karma which is usually done with desire, if done without the desire, is assumed to amount to Nishkama. We fail to see how this can be the meaning of the Gita. Let us take the example given by Lok : Tilak: The ceremonial sacrifice called Putrakameshti is usually performed by those who desire an offspring. This is a patent Kamya Karma. But if one performs the same sacrifice without the desire for offspring, it is said, it amounts to Nishkama Karma. We fail to understand the difference between performing a Kamya Karma without the desire for fruit and giving it up altogether. We are at a loss to know the exact principle involved in the difference, if there be any. Besides, Sri Krishna, we think, has not left us in doubt about His meaning of the terms.

The cause of desire first arises in the senses due to the attraction for their objects and manifests itself in the Buddhi through the mind. The Gita lays down the principle that the Buddhi is responsible for any decision it takes in respect of desires communicated to it and not the mind or the senses. Though the Buddhi takes cognisance of the desire, the power which moves it to a decision is the ego behind it. Thus the responsibility for harbouring desire rests ultimately on the ego and not even on the Buddhi. The purpose of the

given up as evil (being the source of bondage), while others say that actions for Yajna, Dana and Tapas should not be given up. 3

Hear you My definite opinion about this Tyaga, O Arjuna; for Tyaga is said to be of three kinds. 4

Action for Yajna, Dana and Tapas should not be given up but must surely be performed; for Yajna, Dana and Tapas are purifying for the wise. 5

Moreover, these actions, O Arjuna, should be done without egoism (5-8) as well as without a desire for fruit (2-47). This is My best and definite opinion. 6

Yajna, Dana and Tapa should be done with a sense of binding duty. The giving up of attachment to Sanga and Phala is very important; for it is quite possible to do them without renouncing attachment. Even then it is not objectionable but inferior in spiritual results (3-10, 13).

But giving up of Niyata (ordained) Karma (Yajna, Dana and Tapas) is not proper. The giving up of that under a delusion is considered Tamasa. 7

Yajna, Dana and Tapa are Karmas ordained for man. We should understand them as ordained by God, not by any conveniently picked up Sastra of popular fancy. Niyata should mean that which is prescribed by the Creator for His creatures. If we must think of a Shastra in this connection we can only fall back on the Gita Shastra, no other.

It is interesting to know how Yajna, Dana and Tapa are to be considered as Niyata Karmas for the Jiva. These terms convey, to our mind a definite and fundamental conception in the Gita. Every being in Creation has three distinct relations in life. His relation to his Creator is the first. His relation to other beings of the cosmic fraternity is the second. His relation to himself is the third. These

relations, respectively, impose on him three different responsibilities which count as the best and most essential for his spiritual well-being. These have been named in the Gita, Yajna, Dana and Tapa advisedly and aptly.

Duties which are incumbent on the individual in his relation to the Creator—God—are named Yajna. In Yajnas of this kind, the form of the action is not of the essence, but the motive of the doer. Any action, however insignificant, meant exclusively for the Purushottama and dedicated to Him becomes a Yajna. Absence of the ego-sense in the doer either in the execution or in the appropriation of the result and a voluntary resignation of these in favour of the Purushottama are the characteristics of such a Yajna. The ego-sense may be retained and the result of the action may be meant for the good of all beings, the doer himself being personally disinterested. Such actions are called Dana. It may not be within the capacity of a Jīva to achieve either Yajna for the Overlord or Dana for His cosmic fraternity. Even then he can make good use of himself. He should harbour good motives and engage in good deeds. They are said to be good (Sat) provided the doer is without self-interest in them and they are the result of Tyaga—sacrifice and self-denial on his part. Such austere practice of self-denial is called Tapa.

From the foregoing explanations it will be seen that Tapa is the foundation—the very basis—for the achievement of all the three cardinal duties devolving on man. Mere self-denial, it is true, is obviously too low an achievement; still without it the others, viz., Yajna and Dana are hard to achieve. Not only this, as the capacity for self-denial (Tapa) grows in man, he begins to realise clearly his duties in respect of Yajna and Dana. Therefore Tapa is the source and basis of all virtue. Those who would strive for an ideal and virtuous pattern in life in themselves or for the community or for society whether they look to ancient or modern ideals for inspiration, should realise this truth that self-denial—Tapa—is the foundation of success in their efforts. When the impulse of self-denial in man is totally

dead he hugs material gain and happiness as the highest ideals of Truth. Egotism becomes enthroned as in the Charvaka school. But to seek happiness in the absence of Tapa and Tyaga is to invite misery. The reaction inevitably follows until, chastened by agony man again begins to wake up to a sense of the right ideals of Tapa and Tyaga. Egotism in him, after struggling to live, gradually dies. His vision becomes broadened and enlightened; and he thinks of benevolence and begins to appreciate work for the good of others. Thus Tapa and Tyaga are saving elements of human nature in all states of life. Therefore Niyata Karmas, Yajna, Dāna and Tapa can never be given up with immunity. An attempt to abandon them under a delusion is Tamasic.

The giving up of action from fear of bodily suffering, because it is painful is Rajasa Tyaga. By this one never obtains the fruit of Tyaga. 8

When ordained action is done as a duty without egoism and the desire for fruit, that Tyaga is regarded as Satvica. 9

The Tyagi who is imbued with Satva and has one-pointed Buddhi, and whose doubts have been destroyed, does not hate a disagreeable action, nor does he become attached to an agreeable one. 10

It is not possible for the embodied to give up actions entirely. He who gives up fruit of actions is called a Tyagi.

Tyaga should not be taken to mean giving up of Karma altogether. As man has a body to maintain, this is not possible for him to do.

The fruit of action which is three-fold, agreeable, disagreeable and mixed, accrues after death to those who are not Tyagis; but to the Sanyasis never

Those who do actions without Sanyasa, meet with agreeable, disa

after death. This is the result of bondage which all actions done with desire inflict upon men. Their subsequent manifestation through births is only a further result of that bondage (13-21). But to those who give up Sanga and Phala in a spirit of Sanyasa there is no bondage.

Arjuna's question in the first verse of this Chapter has now been answered. Sanyasa and Tyaga are indeed distinct but they are attitudes equally beneficial to the Jiva.

Learn from Me, O Arjuna, of these five causes which are mentioned in the Sankhya Sashtra (the Sankhya school of Philosophy) for the fruition of all actions. 13

From Arjuna's question re : Shradhha (faith) at the beginning of the 17th Chapter, Sri Krishna realised that there was a hiatus in his explanations. He had taught that Prakriti and its Gunas were the cause of all actions. But Arjuna was not satisfied because he failed to grasp the manner in which they worked to produce results. To indicate this process Sri Krishna pointed out that familiarity with the qualities breeds a trend (Vritti) in man. This trend in him is called Satva. Satva in its turn moulds his faith, and faith is everything in a man. Thus Satva and faith conjointly shape a man's life in all particulars, secular as well as religious. Having made this clear to Arjuna, Sri Krishna was proceeding with explanations of the three aspects of faith as they affect a man's habits re food, Yajna, Dana and Tapa. Arjuna, to have his lingering doubt about the distinction between Sanyasa and Tyaga cleared, interrupted the course of the teaching with his question at the commencement of this Chapter. This doubt has been cleared and Sri Krishna now resumes the thread of His explanations.

A thoughtful reader of the Gita will have observed that Sri Krishna first expounds a point in its theoretical aspect and then proceeds to explain its practical implications. Thus he sets out here the Sankhya theory on the causes which produce action and proceeds to explain each as it is affected by the Gunas. There are five ingredients which go

to make up the cause of any action according to the Sankhya School. These are real even from the standpoint of the science of Buddhi Yoga. Arjuna should therefore get to know about them from Śrī Krishna.

The place, the doer, the various means (adopted), the various separate movements of action; and Daiva (providence) here is the fifth (cause). 14

Whatever action a man begins to do, by the body or speech or mind, whether it is right or otherwise, these five are its causes. 15

We should understand here by right Karma that which is not antagonistic to one's own spiritual good and that of all other beings. Any Karma which is so antagonistic is Viparīta or adverse (16-22). Right or adverse Karmas do not mean here Karmas classified as such by ready-made Śāstras.

This being so, he of impaired intelligence who, due to unenlightened Buddhi, thinks himself as the sole doer, sees not (truly 14-10). 16

It is usual for man to appreciate the first four causes of action mentioned here as true to his experience. The fifth and last cause Daiva—Providence—is either rejected by him or only nominally recognised. While doing this he believes himself to be the doer. His Buddhi has already succumbed to the influence of the mind and senses and readily assents to join in their organs without the least show of protest. The truth about the fifth cause, viz., Providence is neither realised by him nor even sought.

He who has not the feeling (viz.) "I am the doer", whose Buddhi is unattached, though he kills these people, neither kills nor suffers bondage. 17

But this fifth cause, Daiva, is not, really speaking, so weak as he imagines it to be. Not only this, the Gīta declares,

that this Daiva is the compelling power which either yields to or withholds from every act the desired result. The Power to achieve results, it postulates, is not vested in the doer but in this Divine agency. The Gita's advice to the doer is "Give up your sense of ego entirely in doing actions, let not your Buddhi become attached to either Sanga or Phala, make it one-pointed and oriented to the spirit of Adhyatma." Having done this Arjuna may without hesitation kill all the warriors assembled there and still remain immune, the non-doer of the act even as Sri Krishna the Purushottama. For, if he can accomplish the act—he will be the tool in the hands of that Supreme will, the fifth cause Daiva, which has decreed the event (11-33), and assumes responsibility for it.

Jnana (knowledge), Jneya (that which is to be known) and Parijnata (the knower) comprise the three fold motive cause of action. Karana (instrument), Karma (Physical action) and Karta (the doer) are the three-fold material cause of action. 18

If we analyse the constituent causes of an action, they fall into two groups, viz., motive causes and material causes. The first group relates to the Purusha and the second to the Prakriti. These are named, respectively Karma Chodana and Karma Sangraha. Each of these groups may be again subdivided into three other denominations. The Chodana group into Jnana, Jneya and Parijnata and the Sangraha group into Karana, Karma and Kartu.

The Purusha whom the motive of the action stimulates into activity is the Parijnatra (knower). The object he aims at is the Jneya, the motive which leads and guides the knower in the execution is Jnana.

Kartu is he who wills and executes the act, the sum total of his efforts in execution is called Karma, the various instruments he uses are called Karana.

Jnana, Karma and Kartu are (each) stated to be of three kinds in the Sankhya philosophy, on account of the

(three) modes of the Gunas; do you hear (from Me) of them also as they are. 19

Know that knowledge to be Satvica by which one sees in all the (apparently) divided beings the one undivided absolute Bhava (principle). 20

But that knowledge which (merely) apprehends different varieties of Bhavas in all beings as separate, know it to be Rajas. 21

But that knowledge which engages itself in one action as all in all, which is without reason, erroneous and trivial is said to be Tamasa. 22

Rajasic knowledge does not take into account the principle at the centre which unites the whole of creation into a single fabric, but recognises other interests than its own. Tamasic knowledge ignores everything—the principle at the centre and even the multiple beings—to gain its own paltry interest at any cost.

An action which is Niyata (ordained) and done without attachment, without love or hate, by one not desirous of fruit thereof, is said to be Satvica. 23

But action which is done by one striving to obtain a desired object or with the ego-sense (predominant), and with great effort is called Rajasa. 24

That action which is begun through delusion, reckless of consequence, of loss, of injury (involved) or regardless of one's own ability, that is said to be Tamasa. 25

The doer who is unattached (and) without egoism, (but) has enthusiasm and perseverance, whom success and failure affect not is said to be Satvica. 26

The doer who is passionate, desirous of the fruit of action, greedy, violent, unclean, prone to joy or grief is said to be Rajasa. 27

The doer who is unfit vulgar, haughty, dishonest, wicked, indolent, dispirited and procrastinating is said to be Tamasa.

Do you listen (now) to the three-fold variations of Buddhi (intellect) and Dhriti (perseverance) due (to their subjection) to the Gunas. I will describe them fully and separately. 29

That Buddhi which knows what to do and what not to do, what are proper and improper actions, what is fear and fearlessness, what binds and what redeems is Satvica, O Partha. 30

That Buddhi by which one incorrectly perceives righteousness and unrighteousness, action which should be done and action which should not at all be done is Rajasa.

The Rajasic Buddhi has an interest in knowing which is Dharma and which is not; not only this, it is eager too to hold to the right Dharma. But due to its Rajasic tendency, it often errs in its judgement of what is right Dharma.

That Buddhi which enveloped in ignorance sees unrighteousness as righteousness and all things in a contrary way is Tamasa. 32

The Tamasic Buddhi knows that there is such a thing as Dharma. But being Tamasic it is incapable of judging which is the true or right one. Therefore it presumptuously thinks that its wrong conduct is itself the best Dharma.

The unswerving Dhriti (perseverance) by which one sustains the actions of Manas (mind) Prana (vital energy) and the senses in a spirit of (Buddhi) Yoga that Dhriti is Satvica. 33

That Dhriti by which one, who with strong attachment to the fruit as suits the occasion, sustains in himself (the aspiration for) Dharma, Kama and Artha (virtue, desire and wealth) is Rajasa. 34

That Dhriti by which a stupid man does not give up sleep, fear, grief, despondency and vanity is Tamasa. 35

And hence now from Me of the three varieties of happiness: that in which one takes delight by practice and by which the end of sorrows is reached, 36

Sri Krishna proceeds to speak of the three varieties of happiness. A man's sensual nature finds no pleasure in devoting itself to God. But there is no other means by which sorrow can be evaded except by surrender to God. Love for the Overlord can be attained by practice (12-9). How to practise it has already been explained. (6-25, 26, 35, 36). Therefore the practice mentioned in this verse refers to love for the Overlord. The happiness which this kind of practice begets in man (6-21) can eradicate sorrow.

That (happiness) which in the beginning is like poison but in the result as nectar, is said to be Satvic horn (as it is) of peace, realised through the devotion of the Buddhi to the Atman (Over-soul) 2-66). 37

Happiness born of the contact of the senses with their objects, which in the beginning is like nectar, but in the result like poison is known as Rajasa. 38

Happiness, which in the beginning as well as in the result deludes the soul (Purusha) and is born of sleep, indolence and error, is said to be Tamasa. 39

Neither on earth nor in heaven nor again among Gods is there any being which is free from the (influence of the) three Gunas born of Prakriti. 40

Of Brahmanas and Kshatriyas and Vaishyas as also of Shudras, O Parantapa, the Karmas (ordained duties) have been apportioned according to the Gunas born of their nature.

In God's creation everything is based upon principles. The working of the Gunas has been ordained and organised

in the individual and the universal in rhythmic order. The division of works for the Brahmin, the Kshatriya, the Vaishya and the Shudra may be instanced as an example. These divisions have been made with a view to the conservation of special qualities in each.

Inner peace, restraint of the senses, austerity, cleanliness, forgiveness and also uprightness, Jnana and Vijnana, belief in God, these are inherent in the Karma (assigned to) the Brahmin. 42

Bravery, spiritedness, tenacity, skill and also not fleeing from battle, generosity and faith in God are inherent in the Karma (assigned) to the Kshatriya. 43

Agriculture, protection of cattle and trade are inherent in the Karma (assigned to) the Vaishya. Service (of the others) is inherent in the Karma (assigned to) the Shudra. 44

Iswara Bhava in this verse is usually understood to mean the spirit of governing and authority. This does not seem to be right. We doubt if governing can be conceived of as a Bhava. We think Iswara Bhava is used here in antithesis to un-Iswara Bhava, what the latter term conveys is quite clear in 16-8. Therefore Iswara Bhava should mean belief in the Overlordship of the Purushottama over creation. This seems quite evident, for, all other qualities of the Kshatriya are Rajasa and can only be rendered Satvica under the influence of belief in God. Really if one wielding the authority of kingship forgets that he is himself a servant of God it is due to Tamas in him. This is why Iswara Bhava has been mentioned here as one of the qualities of a Kshatriya. Besides it is not given to every man born as a Kshatriya to rule. Therefore governance cannot be said to be a Kshatriya attribute. In the case of the Brahmin not only belief in God but also Vijnana, knowledge of his spiritual relation to the Overlord, is necessary. Belief in God is similarly necessary for the Kshatriya also but not so Vijnana.

Each man devoted to his own Karma achieves perfection. Listen how one intent on one's own duty obtains perfection. 45

In the above four verses the characteristic qualities of Karma prescribed for each of the four Varnas have been described in a practical and rough manner. We should not assume that in this reference the Gita goes back upon all its deep and sublime principles already taught and wants to back up the arrangement of Varnas as we see it to-day, as the best of its teaching. The object of the reference to Varnas here is to show how that arrangement fits into Buddhi Yoga.

Human nature is the field for the play of the qualities of Prakriti. Their play results as Satva in every man in its cumulative influence on him. This is the process in which Prakriti unfolds itself in him.

The nature of man enmeshed in Prakriti, when it awakens to its own Satvic potentiality realises that Shraddha (faith) is the first step on the way to God. This faith later develops into Bhakti (devotion), Yoga and Vijnana.

In these verses actions which bespeak of the qualities to be conserved by individuals of each of the Varnas have been broadly mentioned. These individuals are required to keep them in view and to perform and dedicate them to the Purushottama. Others who have mastered Buddhi Yoga, however, will rather be guided by their plenary knowledge of principles than by this rough rule of duties, in whatever they do. Their Karmas will always be Niyata—Yajna, Dana or Tapa. They live unattachedly ever discharging their Niyata duties by their body, mind and speech (5-11). Of course, there is no exemption contemplated for them from the Varna-ordained duties, in the Gita. Nor will they seek an escape from them merely for evading them. But if their vision of Buddhi Yoga points to them a deviation from their Varna-ordained duty they forsake every other Dharm (18-66) and act up to the urge in them in a spirit of dedication to the Overlord.

To sum up, the characteristic Karmas mentioned for each Varna are merely indicative of the general trend. Even in the time of the Mahabharata war there were glaring examples of change of Varna duties before Sri Krishna. Those who had so adopted duties of other Varnas than their own were respected and honoured by Sri Krishna. In the Gita we do not find the cases of these stalwarts mentioned with approval or disapproval. This may be because in the case of extraordinary people, the Providential urge in them—Yadrichcha—their inner voice is the deciding factor (4-22). That under other ordinary circumstances change of Varna duties is injurious has been clearly stated in the Gita; for such change is prompted by the desire for sensual comfort or ease.

Worshipping with (the offering of) his own Karma Him from whom all these Bhutas (beings) come forth and by whom all this is pervaded, a man attains to perfection.

The Karmas of some of the Varnas just described may appear superior while those of others inferior. This is why we find usually an inclination in individuals to forsake their own Varna duties and to adopt others. But this appearance of superiority and inferiority in the duties assigned to the Varnas is not real. These duties have been so arranged for the economic, natural and smooth working of human society, not with the view of making invidious distinctions. The duties prescribed are indeed different but they are all equally important. Every thing is ordained and organised for the worship of the universal Purusha. All the four Varnas must regard worship of Him through works as their prime concern and carry out the duties assigned to them. In this consists His worship. Through such worship the Overlord has His desire for Yajna and Overlordship fulfilled. The duties of the Brahmin are not superior to those of the Shudra. There is none in God's creation who is either superior or inferior. Superiority and inferiority are not in the natural disposition of the Varnas. But they are present in the integrity and intensity of love for the Overlord and in the quality of Yajnas offered to Him (4-28). All beings have been created by

Him—the whole creation is of His making. To worship Him dedicating to Him all actions—whether apparently they are high or low, superior or inferior—is what remains for man to do and this will lead him on unerringly to perfection. *

Better one's own Dharma (duty) though without merit, than the Dharma of another well performed. By performing Karma assigned to one by one's own nature (one) does not incur sin.

Karma which falls to a man's lot on account of his Varna may appear to be without merit. Adoption of Karma of another Varna for the time being may seem easy and imperative for success. But he should know that the apparently meritless Karma of his own Varna is ever to his good. For if he stands fast to his own Varna-ordained duty, whatever the result, he remains free from blame. But if he relinquishes the duty to which he is born and adopts another's he sins.

O Arjuna, one should not abandon the Karma which is inborn in one's nature, though it is defective; for all undertakings are beset with (some) fault as fire is with smoke. 48

Karmas inherent in one's Varna are natural to man. They may seem lacking in merit, still they should be adhered to and performed in a spirit of dedication to the Purushottama. There is no Karma which can be altogether faultless. All Karmas are accompanied by some fault as fire is by smoke. Besides, it is also possible that the fault, after all, may be in the outlook of the doer than in the Karma itself. Therefore Arjuna should not shy at a Karma because of its ugly appearance.

With unattached Buddhi everywhere, with the mind subdued, with desires abandoned, one achieves by Sanyasa (dedication of actions to the Godhead 12-6) the highest perfection of Naisbkarmya (freedom from bondage of Karma).

Whatever the fault in a Karma, if only it is done with the

skill described in the Gita, it is remedied. It is therefore always unnecessary to brood over such faults. Complete control of the senses, utter absence of egoism and dedication of the Buddhi to the Overlord are the guiding lights on the royal road of Sanyasa taught in the Gita. One need only take to this road to arrive at perfect Naishkarmya.

Know from Me in brief, O Kounteya, how having attained such perfection, one obtains the Brahma, which is the state of supreme devotion (18-54) of knowledge. 50

Sri Krishna will now explain to Arjuna how by attaining to the perfect state of Naishkarmya, one finds his status in Brahma as a matter of course: also as a result of plenary knowledge which accrues in that status, how one acquires unwavering faith and boundless love (18-54) for the Overlord.

Possessed of purified Buddhi, restraining the mind and senses, by perseverance renouncing the objects of senses such as hearing etc. abandoning likes and dislikes, 51

Retiring into solitude, abstemious in eating, austere in speech (and) bodily and mental activities, constantly devoted to Dhyana Yoga (12-6) and taking to non-attachment, 52

Renouncing egoism, (the misuse of) power (7-11), arrogance, desire, anger (and) covetousness, becoming selfless and tranquil, one becomes fit for (realising) Brahma. 53

It may be noted that the purity of Buddhi mentioned here is the very condition which results from Buddhi Yoga.

The exhortation contained in these verses seems to be too philosophical and singularly out of place in preparing Arjuna to fight. But it is appropriate as a resume of principles of which Buddhi Yoga is comprised. Besides, it is well to remember that Arjuna had yet to live after the end of the war and would find useful guidance in it.

Having realised Brahma and become tranquil-minded, he grieves not and desires not. He is the same to all beings and attains to supreme devotion unto Me (18-50). 54

Devotion to the Overlord is the highest faith in which the state of Jnana culminates (18-50)

By devotion he knows Me and knows what and who I am "in principle"; then having known Me "in principle" he enters (into Me). 55

Devotion perfects and ripens his knowledge of the Overlord. He comes to realise Sri Krishna, who and what He is—in principle. Having known Him thus in principle he then enters into Him. Sri Krishna says here in effect, that to know Him as the Enjoyer, the Overlord and Supreme Ruler of creation (9-24), which is to know Him in 'principle', is the right way to know Him. Without this awakening to the principle, devotion however intense will be irregular and ineffective.

Though always doing all actions taking refuge in Me, by My grace he attains to the eternal and immovable state. 56

When Sri Krishna speaks of the devotee entering into Himself He does not mean that he merges into Himself and becomes indistinguishable. The highest state of perfection and salvation which can be attained by a Jivabhuta has been named in the Gita Brahma Nirvana. Brahma-sthiti, status in Brahma, though it connotes full knowledge of Brahma's nature and ones own conformity to it in life, may still be impermanent. It is the penultimate state to Brahma Nirvana which is the final state. The original Kshara nature of the Jivabhuta is still capable of overpowering him; for though his achievement in respect of knowledge and experience of the Brahma may be adequate, he has still to acquire the grace of the Purushottama, sufficient to redeem him from the Kshara status for ever, i.e., to achieve Brahma-Nirvana. Even after reaching up to Brahma Nirvana if one thinks he has escaped from Karma the Gita disappoints him. This is not, at any rate, definitely promised here. On the

other hand, he who is ripe for Brahma Nirvana is spoken of here as taking refuge in Sri Krishna and doing all Karmas; by His grace he later attains to the final and eternal status. We do not know whether there is birth for this soul into the world of Karma in this eternal status. That there is no definite suggestion about it in the Gita may be readily admitted. But we feel that when the Purushottama and Brahma come into creation without any trace of bondage, even this redeemed Jiva may be granted births by the Lord's grace in the interest of His creation. Otherwise, it is difficult to assume that this redeemed Jiva, absolved of his nature, leaving the Brahma behind, of whom he is a particle, merges into the Purushottama and becomes indistinguishable. We are certain that there is no warrant for this conclusion, at any rate in the Gita.

Faith in ones Varna-ordained duties and constant discharge of such duties (45), being true to one's Swadharma in this manner, worship of God with Karmas undertaken in the cause of Swadharma (46), perfection achieved through worship, which brings freedom from bondage; status in Brahma which this freedom results in, supreme and unwavering devotion which springs from the status in Brahma (50-54), plenary knowledge about the Overlord which this devotion brings with it and the grace of the Lord in which this knowledge and devotion culminate bestowing the Akshara status on the Jiva (55),—this is the entire course in brief outline from beginning to end of spiritual discipline towards salvation prescribed in the Gita. Arjuna has covered the way up to a point in this course and is looking forward to progress further. At this stage he may be able to grasp the truth of the full course of the discipline intellectually but he cannot experience it. He must seek refuge with faith and devotion in the Lord Sri Krishna and do all Karma for Him. By His grace he will in the end reach the absolute and eternal status of Brahma Nirvana.

Dedicating all actions to Me with one-pointed Buddhi, becoming My-minded, taking to Buddhi Yoga, do you fix your Buddhi constantly on Me.

The Buddhi must withdraw its attachment to outward impulses. But unless its natural love for the Overlord is given full scope to assert itself it can never become unattached or one-pointed. When devotion to the Overlord becomes implanted in the Buddhi its one-pointedness is called Chetus. When the Buddhi becomes thus one-pointed the man is in tune with the Overlord even in his minutest doings. This is Buddhi Yoga. Arjuna should take refuge in this Buddhi Yoga and constantly and completely dedicate his one-pointed Buddhi to Sri Krishna.

Fixing your Buddhi on Me you shall overcome all difficulties by My grace; but if from egoism you will not bear Me, you will perish. 58

Once Buddhi becomes attuned to Sri Krishna all obstacles in the way to perfection will be got over by the grace of the Lord. But if Arjuna succumbs to Ahankar (ego) and discards Sri Krishna's advice he is sure to meet with spiritual disaster.

Under the influence of egoism if you think, "I will not fight" it is a vain resolve of yours. Your Prakriti will compel you (to fight).. 59

O Kousteya, bound by your own Karma which is of your inborn nature, what under a delusion you desire not to do, even that you shall do in spite of yourself. 60

O Arjuna, the Lord abides in the hearts of all beings impelling them to movements by his own absolute wish (as, if) they are mounted on a (potter's) wheel. 61

Arjuna's resolve will be frustrated not by his inborn Kshatriya nature alone. There is also another cause infinitely more potent. The overlord—Sri Krishna, the Purushottama—is abiding in the heart of every being as an over-powering will. There is a motive behind His will though this is ordinarily not perceived. He bends beings to His absolute will and makes them do actions helplessly as it were for His own purposes. A Jiva whether he is

pure or impure, pious or sinful can never go against His will. Even as He gets those who are good to promote by their actions the welfare of His creatures and to sustain His eternal Dharma, so does He get the wicked to do the work of destruction. His work of protection and destruction is thus constantly proceeding without His direct interference, yet in subjection to His will. Any thing in creation whether it is good or bad which comes to be with a compelling force can never do so except by His will.

The impending fight is not of Arjuna's or Duryodhana's seeking. The enmity between the Kouravas and Pandavas is not its real cause. The Overlord has resolved on a campaign of destruction (11-32). One of those whom He uses as His chief instruments in it is Arjuna. He has been gifted with all the necessary qualities and capacities he needs for this work, and Arjuna is now required mechanically to execute the work of destruction according to Sri Krishna's plans.

The fact that the Overlord, who sets the Jiva to act, resides in his heart is highly suggestive. There are two distinct and well recognised impulses in man which prompt and press him on the high road of life's activities. They are the impulses from the heart and from the intellect. Among these, in our day, we esteem the intellectual impulses as our saviours and discard and even despise the impulses from the heart as worthless sentiments. Yet, in certain matters even these sentiments are given more importance than may be rightly their due, that is so, for example, in regard to sexual love, in regard to the fine arts and in regard to our ideas of joy and beauty. Human life if we observe it closely is found ordinarily to be more under the influence of heart impulses than under those of the intellect. As Sri Krishna speaks of the human heart as the seat of His presence, we think the impulses from that region should receive greater attention. It is true, however, that men sometimes become victims of false impulses from the heart in moments of their weakness and suffer as a result. But is this not equally true about intellectual impulses also?

Indian culture however has ever chosen to rely on heart impulses as the better of the two. It seems that in our day, our confidence in heart impulses has weakened. But we can think of no other tonic to revitalise that belief than the Buddhi Yoga of the Gita. May the Lord Sri Krishna, its author, bless India once again with faith and make its future as bright, as its past.

Do you seek refuge in Him with all your being, O Arjuna; by His grace shall you attain supreme peace and eternal abode. 62

It is not possible to avoid the fight. But it is possible to secure his spiritual well-being even accepting the fight. To achieve this he must surrender himself with all his being to Sri Krishna, the Purushottama. He must dedicate all his aspirations to Him. And then even in the terrible crisis which is facing him he will obtain perennial peace. Whether in times of crisis or peace the only royal road leading to his eternal spiritual well-being is Buddhi Yoga. Arjuna was in a fix as to how to gain his Shreya (2-7). He begged Sri Krishna to help him solve his problem which Sri Krishna has done here (57 to 62).

I have taught you thus that Jnana, most secret of secrets; think over it fully (and) do as you please. 63

Once again hear you My most supreme word, of all secrets the most secret. You are well-beloved of Me. Therefore I will speak for your benefit. 64

Become My-minded, be devoted to Me, sacrifice unto Me, prostrate before Me. You will certainly come to Me alone. I promise you, (for) you are dear to Me. 65

To arrive at Sri Krishna is the goal of all beings in creation. Arjuna should not stray through ignorance from this easy straight path.

Abandon all (other) Dharmas; take refuge in Me alone; I will free you from all sins. Grieve not. 66

Dharma does not mean in the Gita a bundle of uncertain doctrines: nor is it a code of moral or religious laws. There is a Deity, of absolute will and power, presiding over all happenings in creation. He has set the wheel of Dharma rolling as described in Buddhi Yoga. Beings are created by Him that they should satisfy His desire for Overlordship and enjoyment of Yajna. Therefore according to the Gita the Dharma of beings consists in satisfying this desire of the Lord.

The mind and the Buddhi may suggest egoistic ideals of Dharma. These should be rejected by Arjuna (6-24). He should completely conquer his ego and surrender himself to the Lord Sri Krishna. He has the power to save him from all sins with which his mind frightens him. He will out of His great love and goodness, offer him that redemption even without his asking. When so great is his good fortune Arjuna should not grieve.

This is never to be told by you to one who is without austerity, who is not (My) devotee, and who is without the desire to know, nor also him who speaks evil of Me. 67

He who having cherished great devotion to Me, discloses this supreme secret to My devotees, shall without doubt come to Me. 68

Among men who serve Me there is none dearer to Me than he; nor will there be any other more beloved of Me on earth than he. 69

The Gita should be studied or taught with faith in and devotion to the Lord. Otherwise the mere labour of the task brings one no return.

And by him who studies this sacred dialogue of ours I consider, I shall have been worshipped by Jnana Yajna (sacrifice of knowledge). 70

And the man who with faith and without jealousy listens

to this—even he being liberated, shall attain to the happy worlds (reached by) those of righteous deeds. 71

We suggested that the teaching in the Gita was not meant solely for Arjuna, nor was it meant to meet the crisis which just then developed on the battle field. Buddhi Yoga was taught by the Lord Sri Krishna as the most important event of His Avatar; and as a loving and an everlasting boon to the human race (2-10). These verses here support our suggestion.

Has this been listened to by you, O Partha, with unappointed Buddhi? Has the delusion of your ignorance been fully destroyed? 72

Arjuna said :

My delusion is destroyed; I have regained my sense (of the right) through Your grace, O Krishna. I stand freed from doubts; I will do your bidding. 73

Sanjaya said :

Thus I heard this dialogue of Sri Krishna and the great souled Arjuna which was marvellous and caused my hair to stand on end. 74

Through the grace of Vyasa I listened to this secret and Supreme Yoga from the Lord of Yoga, Sri Krishna Himself speaking before mine eyes. 75

O King, remembering and remembering this marvellous and sacred dialogue between Sri Krishna and Arjuna I rejoice again and again. 76

And remembering and remembering the most wonderful form of Sri Hari (Sri Krishna 11) great is my wonder, O King (Dhritarashtra) and I rejoice again and again. 77

Wherever Sri Krishna the Lord of Yoga and Partha (Arjuna) the wielder of the bow are, there assuredly are prosperity, victory, wealth and eternal wisdom. So I deem. 78

GLOSSARY

Adhyatma : 1. Soul's aspiration for the Overlord.
2. The Jiva's or Brahma's natural regard for the Oversoul.
3. Science of the soul as taught in the Gita.

Adhibhuta : 1. The Jiva Purusha (soul) which is under the sway of its Prakritic nature. 2. The state in which the Purusha is under the influence of Prakriti.

Adhidaiva : 1. The Purusha who is true to his Adhyatmic nature and abides in fidelity to the Overlord. 2. The state of unwavering fidelity to Him.

Adhiyajna : The Overlord as the sole enjoyer of all sacrifice by His subjects in creation.

Ahankar : 1. The ego principle. 2. The ego nature in beings.

Ajuna : 1. Ignorance. 2. The mental and sensual impulses in beings.

Akarma : 1. Withdrawal from or refusal of Karma (action). 2. Action free from bondage.

Akasha : 1. Ether or space. 2. Space—One of the elemental principles.

Akshara : 1. Infallible in the ordained Bhava (attitude) of Adhyatma. 2. The Purushottama. 3. Brahma. 4. Imperishable; indestructible.

Amruta : 1. Life giving nectar. 2. Food left over from offerings to the gods.

Amrutatva : 1. Immortality. 2. Sorrowlessness.

Anatma : The apostate or unregenerate soul.

Apana : 1. Outgoing breath. 2. A life-wind in the body moving downwards.

Asat : 1. Non-existing. 2. Unreal, untrue. 3. Demoniac (Asuri). 4. Evil. 5. Sensual. 6. Dark. 7. Apostate; fallen.

Asura : 1. Demoniac. 2. Sensual. 3. Egoistic.

Aswatha : 1. The holy fig-tree. 2. The same symbolising the spiritual processes in creation.

Atma : (The word is used synonymously according to context and means.)

1. The oversoul when Overlordship or divine majesty is spoken of.

2. The Original Soul principle when its nature is spoken of.

3. The Jiva or individual soul when the presence of Jnana, Vijnana, Yoga or equanimity or their absence are spoken of.

4. The Buddhi (intellect) when its purity or otherwise is spoken of.

5. The mind (or senses) when its ignorance or restraint is spoken of.

Atmavan or Atmavanta: The Jiva (soul) who has faith in and strives towards God. 2. The Jiva whose soul nature is true to its ordained aspiration for the Overlord.

Avyakta: 1. The unmanifest Atmic principle. 2. The Unmanifest soul nature in the Overlord and in Brahma which the Jiva has also derived from them. 3. Brahma.

Avyavastayin: One whose intellect (Buddhi) is not Godwardly and therefore faulty in its attitude to and dealings with the mind and senses.

Avyaya: 1. Imperishable. 2. Absolute.

Ayukta: 1. One not attuned to Buddhiyoga or to the Overlord. 2. Improper.

Bhava: 1. Idea. 2. Motive. 3. Principle. 4. Tendency. 5. Existence. 6. Avidity of the Purusha nature for happiness. 7. Ordained attitude of the Purusha to the Overlord. 8. Ones regard for another.

Bhuta: 1. Born; become. 2. Creatures. 3. Elements. 4. Elemental principles. 5. Prakritic capacity or principles. 6. Spirit.

Bhavuna: 1. Faith. 2. Knowledge; understanding

Brahma: The Godhead next below the Purushottama. He is the universal soul in creation and the actual creator. 2. The basic sound (Pranava) "OM".

Brahma Bhuta: One who has become perfectly attuned to Brahma-Yoga, or Brahma-Sthita.

Brahma-Charya: 1. Brahma-Yogayukta state (5-10-21). 2. Celibacy.

Brahma-Nirvana: State of final repose of the soul in Brahma.

Brahmi-Sthiti: The state of the soul when in tune with the Brahma. 2. Life poised in Brahma.

Brahma-Yoga: Brahma's intense and incessant absorption in Karma for the Overlord.

Buddhi: 1. Intellect. 2. Intellect Principle. 3. Vyvasyatic Buddha. 4. Adhyatma Buddha; intellect imbued with an aspiration for the Overlord.

Buddhi-Yoga: Intuitive knowledge about the Overlord aided by the intellect leading to or culminating in the Overlord. 2. Science of the soul; Adhyatma.

Chetus: Same as Chitta; one-pointed Buddha; Buddha intent on the Overlord.

Daivi: 1. Godward. 2. Divine.

Dana: 1. Charity. 2. Gift. 3. Actions done for the benefit of ones fellow beings in creation. 4. The principle underlying the second of the ordained Niyata-Karmas (Yajna, Dana and Tapa.)

Dharma: 1. Righteousness. 2. School of spiritual thought. 3. Ones duty according to ones social order. 4. Rules of the Shastras or codes of religion. 5. Will to spiritual progress and achievement. 6. Law of creation or ones being. 7. Religion, precept.

Divya: Divine, godly.

Dwandwa: Happiness and sorrow; like and dislike. 2. The principle of duality in unity.

Gunas: The three qualities of Prakriti viz: Satva, Raja and Tama.

Gunatita: One who has overcome the binding nature of the qualities.

Jiva or Jiva-Bhuta: The individual soul.

Jnana: 1. Knowledge. 2. Knowledge about the creation. 3. The intellectual function. 4. Knowledge expressed through enlightened living (13 7, 10). 5. Adhyatma-Jnana, Jnana and Vijnana combined. 6. Faith in God as in Buddhiyoga.

Jnana-Chakshu: 1. Intuition as the means of knowledge. 2. Inner vision.

Jnana-Yoga: Intellectual striving for knowledge without the aid of intuition.

Jnana-Yajna: Sacrifices by way of acquisition of knowledge about the Overlord.

Jnani: 1. The man of knowledge. 2. The perfect knower. 3. Buddhiyogi.

Jneya : 1. Object of knowledge. 2. The unknown which is to be known. 3. The Overlord ; Sri Krishna, the Purushottama.

Kala : 1. Time. Destroyer. 3. State of the soul.

Kalpa : 1. World age. 2. Brahma's day and night.

Karma : 1. Action. 2. Action with an eye to its fruit. 3. Action resulting in bondage. 4. Action which does not bind. 5. Obligatory (Niyata) actions. 6. The causative principle of Karma. 7. Ordained social duties.

Karma-Yoga : 1. The doing of actions in an attitude of Buddhi-yoga. 2. Action done, with the sense organs under the control of the mind. 3. Doing actions without (Sanga) attachment to the execution or fruit thereof ; disinterested action.

Kshara : 1. Fallible in ones ordained Bhava (attitude) of fidelity to the Overlord. 2. Destructible.

Kshetra : The individual soul ; Jiva.

Kshetrajna : The Overlord ; Lord Sri Krishna ; the Purushottama of the Gita.

Kutastha : 1. The entity at the base of creation ; Brahma. 2. The Jiva who has attained his proper status in Brahma.

Lokasangraha : Holding together of the people ; good of the people.

Mahat : 1. Buddhi ; intellect. 2. The intellect principle.

Maya : The Overlord's divine will which is binding on the whole creation. 2. Overbearing egoism in the Jiva. 3. Illusion.

Naishkarmya : 1. Salvation. 2. Withdrawal from Karma (action) to escape bondage (?).

Nirdvandwa : Freedom from attachment to like or dislike, happiness or sorrow.

Nirvana : Final infallible status of the soul (Jiva) in Brahma, or redemption from Samsara.

Niryoga-Kshema : Free from the desire for ones own well-being.

Nishta : 1. Faith. 2. Devotion.

Nistraigunya : The state in which the binding effect of the three Gunas (qualities) of Prakriti is overcome.

Niyata : 1. Ordained by the Overlord. 2. Natural. 3. Obligatory. 4. Controlled.

Niyata-Karmas : Yajna, Dana and Tapa.

Paramatma : The Overlord; the supreme Soul.

Prabhava : 1. Creation. 2. Birth.

Prakriti : 1. The creative principle or the principle of causation in nature which provides objects of enjoyment for the Purusha (soul) by the play of the three qualities inherent in it. 2. The cause of all change and action. 3. Individual nature. 4. The unmanifest Brahma. (Avyakta).

Pralaya : 1. Dissolution. 2. The end. Death.

Prana : 1. Breath. 2. Vital energy.

Purusha : 1. The soul-nature with the capacity of desiring enjoyment, as in the Jiva, Brahma and the Purushottama. 2. The Principle of enjoyment, either expressed or quiescent inherent in soul nature. 3. The soul true to its ordained attitude of fidelity to the Overlord.

Purushottama : 1. The supremest Purusha. 2. The Overlord in Creation. 3. Sri Krishna.

Rajas : The second quality of Prakriti which is the cause of egosense, attachment or passion and love of activity.

Samatva : Equal-mindedness; equanimity.

Samsara : Life subject to rebirth due to Karmic bondage.

Sanga : The ego-sense in or attachment to the doing of Karma or its result.

Sankalpa : 1. Will, desire. 2. Thought or enunciation of ones desire.

Sankhya : 1. Knowledge acquired by the intellect without the aid of intuition. 2. Jnana-yoga, the path of knowledge. 3. The path of Sanyasa (withdrawal from Karma.) 4. The School of Kapila Sankhya.

Sanyasa : 1. Refusal of action. 2. Giving up fruit of action, Tyaga. 3. Giving up desire or like and dislike for the pairs of opposites. 4. Giving up Sankalpa or ego-sense in doing actions. 5. Dedication to the Overlord. 6. Freedom from bondage due to renunciation.

Sarga 1. Creation. 9. Life subject to rebirth.

Sat : 1. Good. 2. Godly. 3. Enlightened. 4. Indestructible. 5. Existing. 6. Real, true. 7. Divine (Daivi). 8. Faithful.

Satva : 1. The first of the three qualities of Prakriti, which produces purity, enlightenment and happiness in the

Jīva. 2. Spirit; energy. 3. Highest prevailing Guna in any Jīva. 4. Being; entity.

Sambhāra: Science of Buddhi-Yoga taught in the Gita.

Shraddhā: 1. Faith. 2. Belief in the Overlord Puruṣottama as taught in the Gita.

Sthira-Prājña: Man of steady wisdom. One whose intellect is firm and at peace.

Tamas: The third quality of Prakṛiti which causes ignorance, error, indolence and sleep in the Jīva.

Tapas: 1. Austerity. 2. Acts of Austerity.

Intadarśhi: Knower of the principle underlying creation as taught in the Gita.

Tyāga: 1. Giving up (desire for) fruit of actions. 2. Renunciation; *Sanyāsa*.

Vibhūti: 1. Becoming; creation. 2. Expression.

Vijñāna: 1. A soul's vision of its own relation to the Overlord. 2. Its capacity for knowledge about the Oversoul. 3. Intuitive knowledge. 4. Jñāna.

Vyavasāyātmicā Buddhi: Intellect which is Godwardly and therefore faultless in its attitude to the mind and senses.

Yajña: Action devotedly done for and dedicated to the Overlord. 2. Same to the other gods. 3. Sacrifice, ritual or offering. 4. The principle of interdependence in creation ordered by the creator (Brahma).

Yatātma: One who devotes his senses, mind and Buddhi to the Overlord; or to the attainment of salvation (6-12).

Yoga: 1. Intuition way to knowledge about the Overlord. 2. Buddhi-yoga. 3. Karma Yoga. 4. Patanjala Yoga. 5. Self-expression of the Overlord into the creation and his immanence in or identification with it. 6. The Jīva's aspiration for the Overlord or communion with or devotion to Him. 7. Union. 8. Path; means.

Yogarudha: One established in Buddhi-Yoga.

Yoga-Yukta: One who has achieved or is attempting to achieve Buddhi-Yoga or Brahma-yoga-yukta state (5-21).

Yogi: 1. One striving to reach God or for knowledge of Him. 2. Buddhi-Yogi. 3. Karma-Yogi.

Yoni: 1. Womb. 2. Source.

Yukta: 1. One attuned to Buddhi-Yoga. 2. Devoted. 3. Proper; suitable. 4. United with.

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For explanation of technical terms in the Gita refer to notes on verses mentioned.

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श्रीमद्भगवद्गीता

प्रथमोऽध्यायः

धृतराष्ट्र उवाच ।

- धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥
- दृष्ट्वा तु पाण्डवानोंकं ध्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
- पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥
- अत्र शरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
- धृष्टकेतुश्चेकितानः काशिराजश्च वीरवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥
- युधामन्युश्च विक्रान्त उत्तमौजाश्च वीरवान् ।
सौभद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥
- अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य सशायं तान्ब्रवीमि ते ॥ ७ ॥
- भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥
- अन्ये च बहवः शरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणः सर्वे युद्धविशारदाः ॥ ९ ॥
- अपर्याप्तं तदस्माकं बलं भीष्मानिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमानिरक्षितम् ॥ १० ॥
- अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवान्निरक्षन्तु भवन्तः सर्वे एव हि ॥ ११ ॥

तस्य संजनयन्हर्षं कुष्ठदुःखं पितामहः ।

सिंहनादं विनयोज्ज्वलैः शङ्खं दध्मौ प्रतापवान्

॥ १२ ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाम्यहम्यन्त स शब्दस्तुमुलोऽभवत्

॥ १३ ॥

ततः द्यौर्देहैर्युक्ते मदति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः

॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः

॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिमुष्णकौ

॥ १६ ॥

काश्यश्च परमेष्वासः शिक्षण्डी च महारथः ।

शृष्टयुगो विराटश्च सात्यकिश्चापराजितः

॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः धृष्टिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक्

॥ १८ ॥

स घोरो धार्तराष्ट्राणां हृदयानि व्यदारयन् ।

नमश्च धृष्टिर्क्षेत्रे तुमुलो न्यनुनादयन्

॥ १९ ॥

अथ व्यवस्थितान्द्रुवा धार्तराष्ट्रान् कथिध्वजः ।

प्रवृत्ते शस्त्रसंशते धनुस्सम्य पाण्डवः

॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह मदीपते ।

अञ्जुन उवाच ।

सेनयोद्भयोर्मध्ये रथ स्थापय मेऽञ्जुन

॥ २१ ॥

यावदेतासिगैश्चेऽहं धौद्रुक्कामानवस्थितान् ।

कर्मया सह धौद्रव्यमस्मिन्रणसमुद्यमे

॥ २२ ॥

योत्स्यमानानवक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेयुद्धे प्रियविभीषेवः

॥ २३ ॥

गंजय उवाच ।

एवमुक्त्वा हृषीकेशो गुणकेशेन भारत ।

सेनयोद्भयोर्मध्ये स्थापयिष्या रथोत्तमम्

॥ २४ ॥

प्रथमोऽध्यायः

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
 उवाच पार्थ परयैतान्समवेतान्कुरुनिति ॥ २५ ॥
 तत्रापश्यन्त्येतान्पार्थः पितृन्थ पितामहान्
 आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥
 श्वशुरान्सुहृदथैव सेनयोद्धमथोरवि ।
 तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धून्वस्थितान् ॥ २७ ॥
 कृपया परयाविष्टो विपीदमिदमब्रवीत् ।

अर्जुन उवाच ।

रुष्ट्वेम स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥
 सीदन्ति मम पात्राणि मुखं च परिशुष्यति ।
 वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥
 गाण्डीव हसते हृत्पात्स्वम्बैव परिदहते ।
 न च शक्नोम्यवस्थातुं भ्रमतीय च मे मतः ॥ ३० ॥
 निमित्तानि च पर्यामि विररीतानि केदाव ।
 न च ध्येयोलुपदयामि हृत्वा त्वजनमाहवे ॥ ३१ ॥
 न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
 किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥
 येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
 त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३४ ॥
 एतान्न हन्तुमिच्छामि घ्नतोऽपि मञ्जुपूदन ।
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥
 निहत्य धार्तराष्ट्रान् का प्रीतिः स्याज्जनार्दन ।
 पापमेवाश्रयेदस्मान्हन्तृत्वैतानाततायिनः ॥ ३६ ॥
 तस्मात्तार्हा वयं हन्तुं धार्तराष्ट्रान्स्ववान्पमान् ।
 स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

श्रीमद्भगवद्गीता

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम्

॥ ३८ ॥

कथं न ह्येयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्विजनादन

॥ ३९ ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुल कृत्स्नमधर्मोऽभिभवत्युत

॥ ४० ॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रिय ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसद्वरः

॥ ४१ ॥

संकरो नरकायैव कुलध्रानां कुलस्य च ।

पतन्ति पित्रो ह्येषां ह्युत्पिण्डोदकक्रियाः ।

॥ ४२ ॥

दोषैस्तैः कुलध्रानां वर्णसंस्कारकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः

॥ ४३ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनादन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम

॥ ४४ ॥

अहो बत मदत्पापं कर्तुं व्यवसिता वयं ।

यदाज्यमुखलोभेन हन्तु स्वजनमुष्माः

॥ ४५ ॥

यदि मामप्लीकारमसन्नं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्

॥ ४६ ॥

संजय उवाच ।

एवमुक्त्वार्जुनः संख्ये रघोपस्य उपाविशत् ।

विसृज्य सशरं चापं शोकसन्निभमानसः

॥ ४७ ॥

इति प्रथमोऽध्यायः ।

द्वितीयोऽध्यायः

संजय उवाच ।

तं तथा कृपयाविष्टमधुर्लभं दुर्लक्षणम् ।

विप्रीदन्तमिदं वाक्यमुवाच मधुसूदनः

॥ १ ॥

श्रीभगवानुवाच ।

कुतस्त्वा कदमलमिदं विपमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिं करमर्जुन

॥ २ ॥

ऋष्यं मा स्म गमः पार्यं नैतत्कस्युपपद्यते ।

शुद्धं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परतप

॥ ३ ॥

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुमदन ।

शुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन

॥ ४ ॥

गुह्यं हत्वा हि महानुभावान् श्रेयो भोक्तुं भक्ष्यमपीह लोके ।

इत्वार्यहामांस्तु गुरुनिदैव भुञ्जीय भोगान्कथिरप्रदिग्धान्

॥ ५ ॥

न चैतद्विप्रः कतरप्रो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धर्ताराष्ट्राः

॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्निर्युतं ब्रूहि तन्मे शिष्यस्तेह शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

न हि प्रपद्यामि ममापनुवाद पच्छोकमुच्छोषमिन्द्रियाणाम् ।

अवाप्य भूमावसप्तमृद्धं राज्यं सुराणामपि चाधिपत्यम्

॥ ८ ॥

संजय उवाच ।

एवमुक्त्वा हृषीकेश गुडाकेशः परन्तप

न धोतस्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह

॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनघोहभयोर्मध्ये विपीदन्तमिदं वचः

॥ १० ॥

श्री भगवानुवाच ।

अशौच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गताभूतगतासूय नानुशोचन्ति पण्डिताः

॥ ११ ॥

न त्वेवाह जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे नयमतः परम्

॥ १२ ॥

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।	
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुच्यते	॥ १३ ॥
मायास्पर्शास्तु कौतेय शीतोष्ण सुखदुःखदाः ।	
आणमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत	॥ १४ ॥
यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।	
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते	॥ १५ ॥
नासतो विद्यते भावो नाभावो विद्यते सतः ।	
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः	॥ १६ ॥
अविनाशि तु तद्विद्धि येन सर्वंमिदं ततम् ।	
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति	॥ १७ ॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।	
अनाशिनोऽप्रमेयस्य तस्माद्युज्यस्य भारत	॥ १८ ॥
य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।	
उभौ तौ न विजानीतो नायं हन्ति न हन्यते	॥ १९ ॥
न जायते म्रियते वा कदाचि-	
धायं भूत्वा भविता वा न भूयः ।	
अजो नित्यः शाश्वतोऽयं पुराणो	
न हन्यते हन्यमाने शरीरे	॥ २० ॥
वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।	
कथं स पुरुषः पार्थ क धातयति हन्ति कम् ॥	॥ २१ ॥
वासांसि जीर्णानि यथा विहाय नवानि श्रृजति नरोऽपराणि ।	
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही	॥ २२ ॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।	
न चैनं क्लेदयन्त्यापो न शोषयति मास्रतः ॥	॥ २३ ॥
अच्छेद्योऽयमदाहोऽयमर्क्षोऽशोष्य एव च ।	
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः	॥ २४ ॥
अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।	
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि	॥ २५ ॥

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।	
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि	॥ २६ ॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।	
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि	॥ २७ ॥
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।	
अव्यक्तनिधनान्येव तत्र का परिदेवता	॥ २८ ॥
आश्चर्यवत्पश्यति कश्चिदेन—	
माश्चर्यवद्ब्रूदति तथैव चान्यः ।	
आश्चर्यं चैनमन्यः श्रुणोति	
युत्वाप्येनं वेद न चैव कश्चित्	॥ २९ ॥
देही नित्यमवभ्योऽयं देहे सर्वस्य भारत ।	
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि	॥ ३० ॥
स्वधर्ममपि चाश्रेय्य न विस्मिनुमर्हसि ।	
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते	॥ ३१ ॥
बद्ध्या चोपरमं स्वर्गद्वारमवाप्तम् ।	
सुखिनः क्षत्रियाः पार्थ सभन्ते युद्धमीदृशम्	॥ ३२ ॥
अथ चेत्त्वमिमं धर्म्यं सामां न करिष्यसि ।	
ततः स्वधर्मं कीर्ति च हित्वा पापमवाप्तस्यसि	॥ ३३ ॥
अकीर्तिं चापि भूतानि कपयिष्यन्ति तेऽव्ययम् ।	
सम्भाविनस्य चाकीर्तिर्मरणादतिरिच्यते	॥ ३४ ॥
अयद्विषादुपरतं मंस्यन्ते त्वां महारथाः ।	
येरां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्	॥ ३५ ॥
अवाच्यवादाद्य बहुन्वदिष्यन्ति तवाहिताः ।	
जिन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु बिम्ब	॥ ३६ ॥
हतो वा यास्यसि स्वर्गं जिन्वा वा मोक्षमे मदीम् ।	
तस्मादुल्लिख्य कौन्तेय युद्धाय हृत्निभ्यः	॥ ३७ ॥
मुरादुःखे धमे कृत्वा सामन्ताभौ जयाश्रयी ।	
ततो युद्धाय युग्यस्व नैवं पापमवाप्स्यसि	॥ ३८ ॥

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।	
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि	॥ ३९ ॥
नेहाभिनमनाशोऽस्ति प्रत्यवायो न विद्यते ।	
स्वल्पमप्यस्य धर्मस्य ध्रायते महतो भयात् ॥	॥ ४० ॥
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।	
बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥	॥ ४१ ॥
यामिमां पुष्पितां वाचं प्रवदन्त्यविप्रधिनः ।	
वेदवादरताः पार्थ नान्यदस्तीति वादिनः	॥ ४२ ॥
कामात्मनः स्वर्गपरं जन्मकर्मफलप्रदाम् ।	
क्रियाविशेषबहुला भोगैश्वर्यमतिं प्रति	॥ ४३ ॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।	
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते	॥ ४४ ॥
श्रेणुष्यद्विरया वेदा निश्रेणुष्यो भवाशुन ।	
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्	॥ ४५ ॥
यावानर्थ उदपानं सर्वतः सलुप्तोदके ।	
सावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः	॥ ४६ ॥
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।	
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि	॥ ४७ ॥
योगस्य कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।	
सिद्धयसिद्धयोः समो भूत्वा समन्व योग उच्यते	॥ ४८ ॥
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।	
बुद्धौ शङ्कमन्विच्छ कृपणाः फलेहेतवः	॥ ४९ ॥
बुद्धियुक्तो जहान्मह उभे मुकृतदुग्धने	
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्	॥ ५० ॥
कर्मसु बुद्धियुक्ता हि फले त्यक्त्वा मनीषिणः ।	
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्	॥ ५१ ॥
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।	
तदा गन्तामि निबन्धं धोत्वस्य धुनस्य च	॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि

॥ ५३ ॥

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ।

॥ ५४ ॥

श्री भगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते

॥ ५५ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते

॥ ५६ ॥

यः सर्वत्रानभिघ्रेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता

॥ ५७ ॥

यश्च सदातं चाय कूर्मोऽज्ञानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रज्ञा प्रतिष्ठिता

॥ ५८ ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवज्रं रसोप्यस्य परं रष्टुं निवर्तते

॥ ५९ ॥

यतनो ह्यपि कौन्तेय पुरुषस्य विबध्नितः ।

इन्द्रियाणि प्रमापीनि हरन्ति प्रसभ मनः

॥ ६० ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशो हि धर्मेण्ड्रियाणि तस्य प्रज्ञा प्रतिष्ठिता

॥ ६१ ॥

ध्यायतो विरयान्पुनः सङ्गस्तेषूपजायते ।

सङ्गात्सजायते कामः कामात्क्रोधोऽभिजायते

॥ ६२ ॥

कोपाद्भवति संमोहः संमोहात्सङ्गनिविप्रनः ।

स्मृतिभ्रंशोऽबुद्धिरासौ बुद्धिनाशोऽप्रवृत्तिरिति

॥ ६३ ॥

रागद्वेषवियुक्तस्तु विषयानिन्द्रियैश्चरन् ।

आत्मनन्दैर्विषेयान्मा प्रमादमधिगच्छति

॥ ६४ ॥

प्रगाढं मयं दुःखानां हानिरस्येव ज्ञायते ।

प्रगल्भतरो ह्यस्तु बुद्धिः परैरतिष्ठते

॥ ६५ ॥

श्रीमद्भगवद्गीता

॥स्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कृतः सुखम् ॥ ६६ ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावसिक्वाभसि ॥ ६७ ॥

तस्माद्यस्य महाबाहो निपट्टीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्गत् ।

तद्वत्कामा ये प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

एषा ब्रह्मदीप्तिः स्वर्गायैवार्पयन्तं शान्तिं प्रीतिं ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

इति द्वितीयोऽध्यायः ।

तृतीयोऽध्यायः

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मना बुद्धिर्जनादेन ।

तर्हि कर्मणि मोक्षो मां नियोजयसि केनैव ॥ १ ॥

अयमिदमेव वाक्यं बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

श्री भगवानुवाच ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया नृप ।

ज्ञानयोगेन सांख्येन च कर्मयोगेन योगिनाम् ॥ ३ ॥

न कर्मणां नारम्भाद्यैकम्यं पुरुषोऽस्तुते ।	
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥	॥ ४ ॥
न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।	
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥	॥ ५ ॥
कर्मोद्दिवाणि संन्यम्य य आस्ते मनसा स्मरन् ।	
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥	॥ ६ ॥
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।	
कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥	॥ ७ ॥
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।	
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥	॥ ८ ॥
यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मसन्धनः ।	
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥	॥ ९ ॥
सद्यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।	
अनेन प्रसविष्यध्वमेव वोऽस्तित्वष्टकामधुम् ॥ १० ॥	॥ १० ॥
देवान्भावयतानेन ते देवा भावयन्तु वः ।	
परस्परं भावयन्तः श्रेयः परमवाप्त्यथ ॥ ११ ॥	॥ ११ ॥
इष्टान्भोगान्दि वो देवा दास्यन्ते यज्ञभाविताः ।	
तैरंस्तान्प्रदायिष्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥	॥ १२ ॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।	
भुञ्जते ते त्वष्टा माया ये जनन्त्यहमकारणान् ॥ १३ ॥	॥ १३ ॥
अप्ताद्रवन्ति भूतानि पर्जन्यादममभवः ।	
यज्ञाद्रवन्ति पर्जन्यो यज्ञः कर्मणमुद्रवः ॥ १४ ॥	॥ १४ ॥
कर्म मग्नाद्रव विद्धि मग्नाक्षरसमुद्रवम् ।	
तस्मात्सर्वगतं मग्नं नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥	॥ १५ ॥
एव प्रवर्तितं चक्रं नानुवर्तयतीह यः ।	
अपत्युरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥	॥ १६ ॥
यस्त्यात्मारतिरेव स्यादात्मतृप्तयमानवः ।	
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥	॥ १७ ॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपश्चयः ॥ १८ ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमान्नोति पूरुषः ॥ १९ ॥

कर्मण्येवं हि संसिद्धिमास्थिता जनकादयः ।

लोकस्यंप्रहमेवापि संपदयन्कर्तुमहंसि ॥ २० ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

न मे पापंस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

ज्ञानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

यदि ह्यहं न धर्तेयं जानु कर्मण्यतन्द्रितः ।

मम बन्धानुवर्तते मनुज्याः पार्थसर्वदाः ॥ २३ ॥

उत्संशेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्त्यामिनाः प्रजाः ॥ २४ ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकमहम् ॥ २५ ॥

न बुद्धिभेद अनयेदज्ञानां कर्मणश्चिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

प्रकृतेः कियमाणानि गुणैः कर्माणि सर्वदाः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन् इति मत्वा न सवते ॥ २८ ॥

प्रकृतेर्गुणसंमूढाः सवन्ते गुणकर्मसु ।

तानहन्स्नविदो मन्दान्हृतस्त्रविप्र विचलयेन् ॥ २९ ॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

मिराशीर्निर्मनो भूत्वा युध्यस्व विभनन्वरः ॥ ३० ॥

ये मे मनमिदं निन्थमनुतिष्ठन्ति मानवाः ।

यदाहन्तोऽनमूयन्तो मुन्यन्ते तेषां कर्मभिः ॥ ३१ ॥

ये त्वेतदभ्यसूयन्तो नावृतिष्ठन्ति मे मतम् ।

॥ ३२ ॥

सर्वज्ञानविमूढांस्तान्विद्धि नष्टान्चेत्तसः

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

॥ ३३ ॥

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

॥ ३४ ॥

तयोर्न वशमागच्छेत्तौ ह्यस्य परिवन्धिनौ

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

॥ ३५ ॥

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।

॥ ३६ ॥

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः

श्री भगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

॥ ३७ ॥

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

॥ ३८ ॥

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्

भावृतं ज्ञानमेतेन ज्ञानिनो नित्यं ररिणा ।

॥ ३९ ॥

कामरूपेण कौतय दुष्परेणानलेन च

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

॥ ४० ॥

एतैर्विमोहयत्येव ज्ञानमावृत्य देहिनम्

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

॥ ४१ ॥

पाप्मानं प्रजह्य तेन ज्ञानविज्ञाननदानम्

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

॥ ४२ ॥

मनस्तु परा बुद्धिर्यो बुद्धेः परतस्तु ततः

एव बुद्धेः परं बुद्ध्या संस्तभ्यात्मनमात्मना ।

॥ ४३ ॥

अहि राशु महाबाहो कामरूपं दुरासुरम्

इति तृतीयोऽध्यायः ।

चतुर्थोऽध्यायः

श्री भगवानुवाच ।

इमं विवस्वते योगं प्रोक्ताव न दमव्ययम् ।

विवस्वान्मनवे प्राह मनुर्निस्वारुवेऽब्रवीत्

॥ १ ॥

एवं परम्पराप्राप्तमिदं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परतप

॥ २ ॥

स एकायं मया तेऽयं योगः प्रोक्तः पुरातनः ।

भक्तोऽस्ति मे सखा चेति रहस्यं ह्येन दुस्तमम्

॥ ३ ॥

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमार्दो प्रोक्तवानिति

॥ ४ ॥

श्री भगवानुवाच ।

महूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्स्य परतप

॥ ५ ॥

भजोऽपि सन्न व्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया

॥ ६ ॥

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमवर्मस्य तदात्मानं सृजाम्यहम्

॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्टकृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे

॥ ८ ॥

जन्म कर्म च मे दिव्यमेव यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन

॥ ९ ॥

चीतरागभययोधा मन्मथा मासुपश्रितः ।

बहवो ज्ञानतपसा पूता मद्रावमागताः

॥ १० ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम धर्माभिर्भूते मनुष्याः पार्थ सर्वशः

॥ ११ ॥

कादन्तः कर्मणां सिद्धिं यजन्त इह देवताः । क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा	॥ १२ ॥
चातुर्वर्ण्ये मया सृष्टं गुणकर्मविभागशः । तस्य कर्तारमपि मां विद्वद्यक्तांरमव्ययम्	॥ १३ ॥
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा । इति मां योऽभिजानाति कर्मभिर्न स बध्यते ।	॥ १४ ॥
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः । कुर्व कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम्	॥ १५ ॥
किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः । ततो कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयतेऽनुभात्	॥ १६ ॥
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः । अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः	॥ १७ ॥
कर्मण्यप्यकमे यः पदयेदकर्मणि च कर्म यः । स बुद्धिमान्मनुज्येषु स युक्तः कृत्स्नकर्मवृत्	॥ १८ ॥
यस्य सर्वे समारम्भाः कामसरूपवर्जिताः । ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं युधाः	॥ १९ ॥
त्यक्त्वा कर्मफलासक्तं नित्यवृत्तो निराश्रयः । कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः	॥ २० ॥
निराशीर्ष-रक्षित-त्मा त्यक्तसर्वारम्भदः । शारीरं केवलं कर्म कुर्वन्नाहोनि किञ्चिदपम्	॥ २१ ॥
पदच्छालाभसनुष्टो द्वन्द्वातीतो विमन्तरः । रामः सिद्धावधिद्वौ च कृत्वापि न निरप्यते	॥ २२ ॥
गतसङ्गस्य मुक्तस्य ज्ञानावरिचक्षुषेव ततः । यथायाचरतः कर्म समग्रं प्रवर्त्यते	॥ २३ ॥
प्रज्ञापनं मम दृष्टिर्ब्रह्मसमी ममणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मसंन्यासाधिना	॥ २४ ॥
देवमेवापरे व्यों योगिनः परमरागते । अज्ञाप्तापरं यत्नं व्यर्जयेज्जुगति	॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।	
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति	॥ २६ ॥
सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।	
आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते	॥ २७ ॥
द्रव्यज्ञास्तपोयज्ञा योग्यज्ञास्तथापरे ।	
स्वध्यायज्ञानयज्ञाश्च यतयः ससितप्रताः	॥ २८ ॥
अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।	
प्राणापानगती रद्ध्वा प्राणायामपरायणाः	॥ २९ ॥
अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।	
सर्वेऽप्येते यज्ञविदो यज्ञक्षपिनकल्मषाः	॥ ३० ॥
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।	
नाथं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः पुरुषतम	॥ ३१ ॥
एव बहुविधा यज्ञा विनता ब्रह्मणो मुखे ।	
कर्मशान्तिविद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे	॥ ३२ ॥
श्रेयान्द्रव्यमयायज्ञाज्ज्ञानयज्ञः परंतप ।	
सर्वे कर्माखिलं पार्थ ज्ञाने परिममाप्यते	॥ ३३ ॥
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।	
उपदेक्ष्यन्ति ते ज्ञाने ज्ञानिनस्तत्त्वदर्शिनः	॥ ३४ ॥
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।	
येन भूतान्यशेषेण द्रव्यस्यात्मन्यथो मयि	॥ ३५ ॥
अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।	
सर्वज्ञानप्रवेनैव वृजिनं सतरिण्यसि	॥ ३६ ॥
ययं भांसि समिद्धोऽग्निर्भस्मसात्कुहतेऽर्जुन ।	
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुहते तथा	॥ ३७ ॥
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।	
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति	॥ ३८ ॥
अद्वावैर्द्विभक्तं ज्ञानं तत्परः सयतेन्द्रियः ।	
ज्ञानं तद्ब्रह्मा परां शान्तिमचिरेणाधिगच्छति	॥ ३९ ॥

अज्ञानाभ्रद्वधान्ध संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मानः

॥ ४० ॥

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नमंशयम् ।

आत्मवन्तं न कर्माणि निवृज्यन्ति धनंजय

॥ ४१ ॥

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासितात्मनः ।

छित्त्वेन संशयं योगमालिष्ठोत्तिष्ठ भारत

॥ ४२ ॥

इति चतुर्थोऽध्यायः ।

पंचमोऽध्यायः

अर्जुन उवाच ।

संन्यासं कर्मणो कृष्ण पुनर्योगं च शससि ।

यच्छ्रेय एतयोरेकं तन्मे शूहि सुनिश्चितम्

॥ १ ॥

भीमर्षि उवाच ।

संन्यासः कर्मयोगस्य निश्चेयस्यकराशुभौ ।

सयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥

॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते

॥ ३ ॥

सौख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यारिपतः सम्यग्गुणयोर्विन्दते पदम् ॥

॥ ४ ॥

यत्सार्थ्यः प्राप्यते स्थानं तपोमैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति

॥ ५ ॥

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न त्रिरेणाधिगच्छति

॥ ६ ॥

योगयुक्तो विगुहात्मा विजितात्मा श्रितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न त्रियते

॥ ७ ॥

- नैव किंचित्करोमीति युक्तो मन्येत तत्त्वविद् ।
 पश्यन् शृण्वन्स्पृशन्निघ्नन्प्रभृत्यच्छन्स्वपन्श्चसृजन् ॥ ८ ॥
 प्रलयन्विगृह्णन्गृह्णन्निमग्नमिषन्नपि ।
 इन्द्रियाणांन्द्रियाथेषु वर्तन्त इति धारयन् ॥ ९ ॥
 ब्रह्मण्याधाय कर्माणि संन्यज्य त्यक्त्वा करोति यः ।
 लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥
 कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
 योगिनः कर्म कुर्वन्ति संतं त्यक्त्वात्ममुद्धये ॥ ११ ॥
 युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्टिकीम् ।
 अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥
 सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
 नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥
 न कर्तृत्वं न कर्माणि शोकस्य सृजति प्रभुः ।
 न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥
 नादत्ते कस्यचित्पाप न चैव मुह्यते बिभुः ।
 भक्षानेनारुतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥
 ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥
 सद्बुद्धयस्तदात्मनस्तन्निष्ठास्तत्परायणाः ।
 गच्छन्त्यपुनरारुन्ति ज्ञाननिर्बूतकल्मषाः ॥ १७ ॥
 विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
 शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥
 इहैव तैर्जितः सर्गो येषां साम्ये स्थित मनः ।
 निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥
 न प्रहृष्येत्प्रिय प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
 स्थिरबुद्धिरसमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥
 बाह्यस्पर्शोन्मोक्षकाल्मा विन्दत्यात्मनि यत्सुखम् ।
 स ब्रह्मयोगगुणात्मा सुखमक्षयमश्नुते ॥ २१ ॥

- ये हि संस्पर्शजा भोगा दुःखयोगस्य एव ते ।
 -आद्यन्तवन्तः कौन्तेयः न तेषु रमते बुधः ॥ २२ ॥
 शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
 कामकोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥
 योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥
 -लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
 छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥
 कामकोधवियुक्तानां यतीनां यतचेतसाम् ।
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥
 स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुर्देवान्तरे भूयोः ।
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतैच्छाभयकोधो यः सदा मुक्त एव सः ॥ २८ ॥
 भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।
 सुहृद् सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥
 इति पंचमोऽध्यायः ।

पष्ठोऽध्यायः

श्री भगवानुवाच ।

- अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
 स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥ १ ॥
 -य संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
 न ह्यसन्यस्तस्य कल्पो योगी भवति कथन ॥ २ ॥
 आशुशोभनेत्योगं कर्म कारणमुच्यते ।
 योगास्यस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

यदा हि नेन्द्रियाण्येव न बभूवुः पञ्चते ।

सर्वं संकल्पसंन्यासी योगासृष्टस्तदोच्यते ॥ ४ ॥

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

जिनात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शोतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समन्वेशदमकचनः ॥ ८ ॥

सुहृन्मित्राभ्युदासीनमभ्यस्यद्रोषस्तृषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

तत्रैकाग्र मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविश्रुदये ॥ १२ ॥

समं कायशिरोग्रीवं धारयन्नचल स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिणो द्धितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

नात्यभ्यस्तस्तु योगोऽस्ति न चैकान्तमनभ्यस्तः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चर्तुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य ब्रह्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

यथा दीपो निवातस्थो नेह ततो सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यमात्मनि तुष्यति ॥ २० ॥

सुखमात्यन्तिकं यत्तद्बुद्धिप्राप्तमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

ये लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्निष्पतो न दुःखेन गुण्णापि विचल्यते ॥ २२ ॥

त विद्यादुःखसंयोगवियोग योगसंश्रितम् ।

ए निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

दानैः दर्शनैश्चरैश्च बुद्ध्या श्रुतिर्दृष्टीतया ।

आत्मगतस्य मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

यतो यतो निश्चरति मनश्चलमस्थिरम् ।

ततस्ततो नियम्यतदात्मन्येव यश नयेत् ॥ २६ ॥

प्रशान्तमनसो ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

युष्मन्नेवं सदात्मानं योगी विगतकल्मषः ।

शुभेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

सर्वभूतस्यमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्यार्हं न प्रणयामि स य मे न प्रणयति ॥ ३० ॥

सर्वभूतस्थितं यो मां भजत्येकमास्थितः ।

सर्वपापं वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः

॥ ३२ ॥

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुपर्दन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम्

॥ ३३ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्

॥ ३४ ॥

श्री भगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते

॥ ३५ ॥

अर्जुन उवाच ।

अयतिः ध्रुवोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति

॥ ३६ ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः

॥ ३७ ॥

कश्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि

॥ ३८ ॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न हृष्यत्यतः

॥ ३९ ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिदुर्गतिं तात गच्छति

॥ ४० ॥

प्राप्य पुण्यं तान् लोकानुपित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां मेहे योगप्रष्टोऽभिजायते

॥ ४१ ॥

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्

॥ ४२ ॥

तत्र ते बुद्धिर्धर्मयोगं लभते पौर्वदिद्विक्म् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन

॥ ४३ ॥

पूर्वाभ्यासेन तेनैव द्वियते ह्यवशोऽपि सः ।	
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते	॥ ४४ ॥
प्रयन्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।	
अनेकजन्मसंसिद्धस्ततो याति परां गतिम्	॥ ४५ ॥
सपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।	
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवान्जुन	॥ ४६ ॥
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।	
अद्भुतान्मजते यो मां स मे युक्ततमो मतः	॥ ४७ ॥

इति षष्ठोऽध्यायः ।

सप्तमोऽध्यायः

श्री भगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।	
असंशयं समग्रं मां यथा ह्यास्यसि तच्छृणु	॥ १ ॥
ज्ञानं तैऽहं सविज्ञानमिदं वः पान्यसेयतः ।	
यज्ज्वात्वा नेह भूयोऽन्यग्रहानन्यसदृशिन्यते	॥ २ ॥
मनुष्याणां सहस्रेषु कश्चिज्जाति गिह्यते ।	
यतस्त्वंमपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः	॥ ३ ॥
भूमिरापोऽमलो वायुः सं मनो बुद्धिरथ च ।	
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा	॥ ४ ॥
अपरेयमिन्द्रत्वन्मां प्रवृत्तिं विद्धि मे परम् ।	
जीवभूता महाबाहो यथेदं धार्यते जगत्	॥ ५ ॥
एतद्योनीनि भूतानि सर्वाण्युत्पद्यन्मयः ।	
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा	॥ ६ ॥
मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।	
मयि सर्वमिदं प्रोक्तं सु्ये मणिगता इव	॥ ७ ॥

रसोऽहमसु कौन्तेय प्रभास्मि शशिमुख्योः ।

श्रग्वः सर्ववेदेषु शब्दः खे पौरुषं नृपु

॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु

॥ ९ ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमत्तामस्मि तेजस्तेजस्विनामहम्

॥ १० ॥

बलं बलवतां चाहं कामरागद्विर्विजितम् ।

धर्माविष्टो भूतेषु कामोऽस्मि भरतर्षभ

॥ ११ ॥

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत् एवेति तान्विद्धि न त्वहं तेषु ते मयि

॥ १२ ॥

त्रिमिगुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम्

॥ १३ ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते

॥ १४ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आक्षुरं भावमाभिधाः

॥ १५ ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

भार्तो जिज्ञासुरर्थाधी शानो च भरतर्षभ

॥ १६ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः

॥ १७ ॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां यतिम्

॥ १८ ॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः

॥ १९ ॥

कामैर्नैर्नैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

सं तं नियममास्थाय प्रवृत्त्या नियताः स्वया

॥ २० ॥

यो यो यां यां तनु भक्तः धृष्ट्यार्जुनिमुपिन्दति ।

तस्य तस्याच्छां अर्द्धां तामेव विदधान्यहम् ॥

॥ २१ ॥

स तथा धृष्टया युक्तस्तस्याराधनमोहते ।	
लभते च ततः कामान्मयैव विहिनान्दि तान्	॥ २२ ॥
भन्तवत्तु फलं तेषां सद्भक्त्यल्पमेधसाम् ।	
देवान्देवयजो यान्ति मद्रक्ता यान्ति मामपि	॥ २३ ॥
अव्यक्त व्यक्तीमापन्ने मन्यन्ते मामबुद्धयः ।	
परं भावमजानन्तो ममाव्ययमनुत्तमम्	॥ २४ ॥
नाह प्रकाशः सर्वस्य योगमायासमावृतः ।	
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ।	॥ २५ ॥
वेदाह समतीतानि वर्तमानानि चार्जुन ।	
अविद्याणि च भूतानि मां तु वेद न कथन	॥ २६ ॥
इच्छाद्वेषगमुत्थेन द्वन्द्वमोहेन भारत ।	
सर्वभूतानि संमोह सर्गे यान्ति परतप	॥ २७ ॥
येषां स्वन्तर्गतं पापं जनतां पुण्यकर्मणाम् ।	
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढप्रताः	॥ २८ ॥
जरामरणमोक्षाय मामाश्रित्य वतन्ति ये ।	
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्	॥ २९ ॥
साधिभूताधिर्देवं मां साधियज्ञं च ये विदुः ।	
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतराः	॥ ३० ॥

इति सप्तमोऽध्यायः ।

अष्टमोऽध्यायः

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुण्योत्तम ।	
अधिभूतं च किं श्रेष्ठमधिर्देवं विमुच्यते	॥ १ ॥
अधियज्ञः कथं कोऽयं देहेऽस्मिन्महानृदत्त ।	
प्रयाणकाले च कथं ह्येतेऽपि निवन्तात्मनिः	॥ २ ॥

श्री भगवानुवाच ।

- अक्षरं ब्रह्म परमं स्वभावोऽप्यतममुच्यते ।
 भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥
- अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
 अधियज्ञोऽहमेवाप्र देहे देहभूतां वर ॥ ४ ॥
- अन्तर्काले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
 यः प्रयाति स मद्रावं याति नास्त्यत्र संशयः ॥ ५ ॥
- यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरांम् ।
 तं तमेवेति कौन्तेय सदा तद्रावभावितः ॥ ६ ॥
- तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
 मय्यर्पितमनोबुद्धिममैवैष्यत्यसंशयम् ॥ ७ ॥
- अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
 परमं पुरयं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥
- कविं पुराणमनुशासितारमणोरणौघांसमनुस्मरेद्यः ।
 सर्वस्य धातारमचिन्त्यस्वमादित्यवर्णं तमसः परस्तान् ॥ ९ ॥
- प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगदलेन चैव ।
 भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥
- यदक्षरं वेदविदो वदन्ति विदन्ति यदतयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं वरन्ति तत्ते पदं संप्रहेण प्रवक्ष्ये ॥ ११ ॥
- सर्वद्वाराणि सयम्य मनो हृदि निरुध्य च ।
 मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥
- ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
 यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥
- अनन्यचेताः सन्नतं यो मां स्मरति नित्यशः ।
 तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥
- मासुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
 नाप्नुवन्ति महात्मानः सतिर्द्धिं परमां गताः ॥ १५ ॥

अष्टमोऽध्यायः

आव्रजभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तस्तङ्गे ॥ १८ ॥

भूतप्रायः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽपशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

परस्तस्माद्यु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

अव्यक्तोऽक्षुर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

पुण्यः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं यस्यामि भरतर्षभ ॥ २३ ॥

भमिज्योतिरहः शुक्रः यन्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति यत्र मग्नविदो जनाः ॥ २४ ॥

धूमो रात्रिस्तथा वृष्णः यन्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिषोमी प्राप्य निवर्तते ॥ २५ ॥

शुक्रवृष्णे गती ह्येते जगतः शाभते मते ।

एकया पात्यनावृत्तिमन्यथावर्तते पुनः ॥ २६ ॥

नैते एतौ पार्थ जानन्योगी मुच्यते कथन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्सुगुदाह्यं प्रदिष्टम् ।

अन्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चादम् ॥ २८ ॥

इति अष्टमोऽध्यायः ।

अथ नवमोऽध्यायः

श्री भगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।	
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभान्	॥ १ ॥
राजविद्या राजगुणं पवित्रमिदमुत्तमम् ।	
प्रत्यक्षावगमं धर्म्यं मुमुक्षु कर्तुमश्रयम्	॥ २ ॥
अधद्रूपानां पुण्या धर्मस्यास्य परतप ।	
अप्राप्य मां निवर्तन्ते मृष्युसंतारकर्मणि	॥ ३ ॥
मया ततमिदं सर्वं जगद्व्यवमूर्तिना ।	
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः	॥ ४ ॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।	
भूतभृन् च भूतस्थो ममात्मा भूतभावनः	॥ ५ ॥
यथाकाशस्थितो नित्यं वायुः सर्वत्रगो मदान् ।	
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय	॥ ६ ॥
सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिदम् ।	
कल्पक्षये पुनस्तानि कल्पादौ विनृजाम्यहम्	॥ ७ ॥
प्रकृतिं स्वामवष्टम्य विनृजामि पुनः पुनः ।	
भूतप्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्	॥ ८ ॥
न च मां तानि कर्माणि निब्रून्ति धनंजय ।	
उदासीनवदासीनमसक्तं तेषु कर्मसु	॥ ९ ॥
मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।	
हेतुनानेन कौन्तेय जगद्विपरिवर्तते	॥ १० ॥
अवजानन्ति मां मूढा मानुषीं तनुमाधित ।	
परं भावमजानन्तो मम भूतमहेश्वरम्	॥ ११ ॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।	
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं त्रिताः	॥ १२ ॥

यत्करोपि यदर्शयिषि यज्जुहोपि ददासि यत् ।	
यत्तपस्यसि कौन्तेय तत्तुल्यं च मदर्शयाम् ।	॥ २७ ॥
शुभाशुभफलैरेव मोक्ष्यसे कर्मसंघनैः ।	
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैत्यसि ।	॥ २८ ॥
समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।	
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ।	॥ २९ ॥
अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।	
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ।	॥ ३० ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।	
कौन्तेय प्रतिजानाहि न मे भक्तः प्रणश्यति ।	॥ ३१ ॥
मां हि पार्थ व्यपाश्रित्य चेऽपि स्युः पापयोनयः ।	
क्षियो बदैयास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ।	॥ ३२ ॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजपुत्रस्तथा ।	
भक्तित्यगमुक्त लोकनिमं प्राप्य भजस्व माम् ।	॥ ३३ ॥
अन्मना भव मद्रक्षो मदाक्षी मां नमस्कुरु ।	
मामेवैव्यसि युतञ्चैवमात्मानं मत्परायणः ।	॥ ३४ ॥

इति नवमोऽध्यायः

अथ दशमोऽध्यायः

श्री भगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।	
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यदा ।	॥ १ ॥
न मे विदुः सुरगणाः प्रभवं न महर्षयः ।	
अहमादिर्हि देवानां महर्षीणां च सर्वशः ।	॥ २ ॥
यो मामजमनादिं च वेत्ति लोकमद्वैतशरम् ।	
असमूहः स मर्त्येषु सर्वपापैः प्रमुच्यते ।	॥ ३ ॥

कथं विद्यामहं योगिं त्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्तयोऽसि भगवन्मया

॥ १७ ॥

विस्तरेणात्मनो योगं विभूर्तिं च जनादेन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्

॥ १८ ॥

श्री भगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः शुद्धश्रेष्ठ नास्त्यन्तो विस्तरस्य मे

॥ १९ ॥

अहमात्मा शुद्धाकेश सर्वभूताशयस्थितः ।

अहमादिद्य मध्य च भूतानामन्त एव च

॥ २० ॥

आदिस्थानामहं विष्णुर्ज्योतिषां रविंशुमान् ।

मरीचिर्मस्तामस्मि नक्षत्राणामहं शशी

॥ २१ ॥

धेनूनां स, मवेक्षोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना

॥ २२ ॥

रुद्राणां शंकरश्चास्मि वितेशो यशस्वताम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्

॥ २३ ॥

पुरोधसां च मुख्य मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामह स्कन्द, सरसामस्मि सागरः

॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्यावराणां हिमान्यः

॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः

उच्चैःश्रवसमश्चानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम्

आयुधानामह वज्र धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्गाणामस्मि वायुकिः

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृण, मर्यमा चास्मि यमः संयमतामहम्

प्रहादधास्मि दैत्यानां कालः कलयतामहम् ।
 मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥
 पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
 क्षपाणां मरुद्धास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥
 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
 अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥
 अक्षराणामक्षरोऽस्मि द्वन्द्वः सामासिकस्य च ।
 अहमेवाक्षयः कालो धाताहं विधत्ते मुखः ॥ ३३ ॥
 मृत्युः सर्वहरश्चाहमुद्रवश्च भविष्यताम् ।
 कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥
 बृहत्साम तथा सात्रां गायत्री छन्दसामहम् ।
 मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः
 शूलं छलयतामस्मि शेजस्तैजस्विनामहम् ।
 जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम्
 कृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
 मुनीनामथहं व्यासः कवीनामुशना कविः
 दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
 मौनं चैवास्मि गुह्यानां ज्ञान ज्ञानवतामहम्
 यथापि सर्वभूतानां बीजं तदहमर्जुन ।
 न तदर्हति विना यत्स्यान्मया भूतं चराचरम्
 नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
 एष तद्देशतः प्रोक्तो विभूतेर्विस्तरो मया
 यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
 तत्तदेवावगच्छ त्वं मम ते
 अथवा बहुनैतेन किं ज्ञातेन
 विष्टभ्याहमिदं कृत्स्नमेकांशेन

कथं विद्यामहं योगिं त्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्तयोऽसि भगवन्मया ॥ १७ ॥

विस्तरेणात्मनेयोगं विभूतिं च जनादेन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

श्री भगवानुवाच ।

इन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मघ्नामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

रुद्राणां शक्रश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

सुरोवसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

महर्षीणां शृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

अश्वन्थः सर्वरक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

उच्चैःश्रवसमन्वानां विद्धि माममृतोद्भवम् ।

ऐरावत गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

आयुधानामहं वज्रं धेनुतामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वसुकिः ॥ २८ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितॄणामर्थमा चास्मि यमः संयमनामहम् ॥ २९ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

-यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः

॥ १२ ॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा

॥ १३ ॥

ततः स विस्मयाविष्टो हृष्टोऽपि धनेनयः ।

प्रणम्य शिरसा देवं कृताञ्जलिर्भाषत

॥ १४ ॥

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्गान् ।

वद्ग्राणमौश बभ्रुलासनस्थमृषींश्च सर्वांस्तुरगांश्च दिव्यान्

॥ १५ ॥

अनेकबाहूदरवक्त्रगेत्र पश्यामि त्वां सर्वतोऽमन्तरूपम् ।

नान्तं न मध्यं न पुनस्तर्वादि पदयामि विश्वेश्वर विश्वरूप

॥ १६ ॥

किरीटिन गदिन चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कं पु तेन प्रमेयम्

॥ १७ ॥

त्वमभर परमं वेदितव्यं त्वमस्य विश्वस्य पर निधानम् ।

त्वमज्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुष्टो मनो मे

॥ १८ ॥

अनादिमध्यान्तमनन्तवोर्यमनन्तदाहृ शशिनूर्यनेत्रम् ।

पदयामि त्वां दीप्तदुतासारय स्वनेनया विधमिदं तपन्तम्

॥ १९ ॥

दावापृथिव्योरिदमन्तर दि व्याप्त त्वय्यंजन दिशश्च सर्वोः ।

दृग्गुह्यत रूपमुग्र तवेदं शोकप्रय प्रव्यधिन महात्मन्

॥ २० ॥

अमी हि त्वां सुसह्य विदन्ति केचिद्भानाः प्राप्त्रभ्यो कृणन्ति ।

स्वस्तौत्युक्ता मर्त्यमिदं सदाः स्तुवन्ति त्वां स्तुतिभिः पुष्पलाभिः ॥

एदादित्या बभ्रुः ये च गाण्या विषेऽभिर्नौ मदनयाम्भराय ।

गन्धर्वदशगुरुरादृगदा वीक्षन्ते त्वां विदिमताधिः सर्वे

॥ २१ ॥

स्य मत्से षडुदरप्रनेत्रं मदबाहो षडुदरदाहम् ।

बहूदर षडुदरशराल त्वां शोकः प्रव्यधितास्त्वदाहम्

॥ २२ ॥

नमःसृष्टं दं तमनेकधर्मं व्यासजन्त दीप्तवित्तान्नेत्रम् ।

-रक्षा हि त्वां प्रव्यधितान्ततत्मा पूर्णि न विन्दामि शमं च विष्णो ॥

अथ एकादशोऽध्यायः

अर्जुन उवाच ।

मदनुग्रहाय परमं गुणमध्यात्मसंज्ञितम् ।
 यत्त्रयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥
 भवात्थयौ हि भूतानां धुतौ विस्तरशो मया ।
 त्वत्तः कमलनवाक्ष माहात्म्यमपि चऽव्ययम् ॥ २ ॥
 ऐवमतस्यास्य त्वमादमानं परमेश्वर ।
 द्रष्टुमिच्छामि ते ह्यमैश्वरं पुरुषोत्तम ॥ ३ ॥
 मन्यसे यदि तच्छस्य मया द्रष्टुमिति प्रभो ।
 योगेश्वर ततो मे त्वं दर्शयादमाननव्रथम् ॥ ४ ॥

श्री भगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सद्गुणैः ।
 नानाविधानि दिव्यानि नानावर्णावृत्तीनि च ॥ ५ ॥
 पश्यादित्यान्वसूनुद्धानश्विनौ मरुतस्तथा ।
 बहून्यदृष्टपूर्वाणि पश्याच्चर्याणि भारत ॥ ६ ॥
 इहैकस्यं जगत्कृत्स्नं पश्याय संचरात्तरम् ।
 मम देहे गुडाकेश यचान्यद् द्रष्टुमिच्छसि ॥ ७ ॥
 न तु मां शक्यसे द्रष्टुमनेनैव स्वच्छुरा ।
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

संजय उवाच

एवमुक्त्वा ततो राजन्महद्योगेश्वरो हरिः ।
 दर्शयामास पार्थाय परमं ह्यमैश्वरम् ॥ ९ ॥
 अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
 अनेकदिव्याभरणं दिव्यानेकोयत्तायुषम् ॥ १० ॥
 दिव्यमाल्याम्वरधरं दिव्यान्वाभुलेषणम् ।
 सर्वार्थमयं देवमनेन्तं विश्वतोमुखम् ॥ ११ ॥

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्तवा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्य जनादेन ।

इदानीमस्मि सद्युतः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्री भगवानुवाच ।

सुदुर्दशमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

नहि वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

भक्त्या त्वनन्यया शक्य अहमेवविधोऽर्जुन ।

शान्तिं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

मत्कर्मकृन्मत्परमो मद्रक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

इति एकादशोऽध्यायः

अथ द्वादशोऽध्यायः

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्वा पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्री भगवानुवाच ।

मयावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समुद्बुधः ।	
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥	॥ ४ ॥
लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।	
अव्यक्ता हि गतिर्दुःखं देहवद्भिस्त्वाप्यते ॥ ५ ॥	॥ ५ ॥
ये तु सर्वाणि कर्माणि मयि सन्त्यस्य मत्पराः ।	
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥	॥ ६ ॥
तेषामहं समुद्धतां मृत्युसंसारसागरात् ।	
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥	॥ ७ ॥
मय्येव मन आधत्स्व मयि बुद्धिं निवेश्य ।	
निवसिष्यसि मय्येव भूत कर्ण्यै न संशयः ॥ ८ ॥	॥ ८ ॥
अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।	
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥	॥ ९ ॥
अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमोभव ।	
मदर्पणमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥	॥ १० ॥
अर्पितदयश्चक्षोऽसि कर्तुमयोगमाश्रितः ।	
सर्वकर्मफलत्यागं ततः शुरु यत्तात्मवान् ॥ ११ ॥	॥ ११ ॥
धेयो हि ज्ञानमभ्यासान्जानाद्दधानं विशिष्यते ।	
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरं ॥ १२ ॥	॥ १२ ॥
अद्वैता सर्वभूतानां मैत्रः कदा एव च ।	
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥	॥ १३ ॥
संयुष्टः सतत योगी यतात्मा हृदनिधयः ।	
मय्यर्पितमनोबुद्धिर्यो मद्रक्तः स मे प्रियः ॥ १४ ॥	॥ १४ ॥
एस्मात्प्रोद्भिन्ने लोको लोकाप्रोद्भिजते च यः ।	
हर्षमप्यमयेद्वेगमुक्तो यः स च मे प्रियः ॥ १५ ॥	॥ १५ ॥
अनपेक्षः शुचिर्देह उदगीनो रतव्ययः ।	
शर्वारम्भपरित्यागी यो मद्रक्तः स मे प्रियः ॥ १६ ॥	॥ १६ ॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।	
हृमाद्यभरतित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥	॥ १७ ॥

दंष्ट्राकरालानि च ते मुखानि हृष्टैव कालानलसन्निभानि ।
 दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥
 भूमौ च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिगलस्रक्षैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥
 वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलम्बा दशनान्तरेषु संहरन्ते चूर्णितैस्तमाङ्गैः ॥ २७ ॥
 यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
 तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥
 यथा प्रदीप्तं प्लवङ्गं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
 तथैव नाशाय विशन्ति लोकास्तथापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥
 केलिह्यसे प्रसमानः समन्ताल्लोकान्समग्रन्वदतैर्ज्वलद्भिः ।
 सौजौभिरापूर्णं जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥
 आख्याहि मे को भवानुप्रप्यो नमोऽस्तु ते देववर प्रसीद ।
 विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

श्री भगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रभूतः ।
 ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥
 तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा दारून् भुङ्क्ष्व राज्यं समृद्धम् ।
 मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सञ्जयसन्नि ॥ ३२ ॥
 द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यान्पि योधवीरान् ।
 मया हतास्त्वं जहि मा व्यथिष्ठा युष्मन्व जेतासि रणे सपत्नान् ॥

संजय उवाच ।

एतच्छ्रुत्वा बचनं केशवस्य कृताश्रितिविभ्रमानः किरीटी ।
 नमस्कृत्वा भूय एव ह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

भर्तुन उवाच ।

स्थाने ह्यंगिरस तव प्रसीत्यां जगत्प्रह्वयन्त्यनुरभ्यते च ।
 रसांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च तिर्यग्युक्ताः ॥ ३६ ॥

चस्माच्च ते न नमेरन्महात्मन् सरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
 अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥
 त्वमादिदेवः पुष्पः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
 वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥
 वायुर्यमोऽग्निर्वरुणः शशङ्कः प्रजापतिस्त्व प्रपितामहश्च ।
 नमो नमस्तेऽस्तु सदस्यकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥
 नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वान एव सर्व ।
 अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥
 सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥
 यथाब्रह्मासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
 एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥
 पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकेऽथेऽप्यप्रतिमप्रभाव ॥
 तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमौघ्यम् ।
 पितॄन् पुनस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोऽहम् ॥ ४४ ॥
 अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयं न च प्रव्यथित मनो मे ।
 तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥
 किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तर्ध्व ।
 तेनैव रूपेण चतुर्भुजेन सदस्यकादो भव विश्वमूर्ते ॥ ४६ ॥

श्री भगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
 तेजोमयं विश्वमनन्तमाद्य यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥
 न वेदयज्ञाभ्ययनेन दानेन च विद्याभिर्न तपोभिर्द्वयेः ।
 एवम्यः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुप्यवीर ॥ ४८ ॥
 मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृशमेदम् ।
 त्वमेतन्महीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रदश्य ॥ ४९ ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः स हविवर्जितः

॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्षिन्मान्मे प्रियो नरः

॥ १९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पृथुपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः

॥ २० ॥

इति द्वादशोऽध्यायः ।

अथ त्रयोदशोऽध्यायः

श्री भगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतयो वेत्ति तं ब्राह्मः क्षेत्रज्ञ इति तद्विदः

॥ १ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मत मम

॥ २ ॥

तत्क्षेत्रं यच्च बाह्यञ्च यद्विष्णुरियतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु

॥ ३ ॥

ऋषिभिर्वबुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्ममूत्रपदैश्च हेतुमद्भिर्विनिश्चितैः

॥ ४ ॥

महामूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः

॥ ५ ॥

इच्छा द्वेषः सुखं दुःखं संपातवेतना वृत्तिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम्

॥ ६ ॥

अमानित्वमदम्भित्वमर्हिषा क्षान्तिराजैवम् ।

आचार्योपासनं शौच स्थैर्यमात्मविनिग्रहः

॥ ७ ॥

इन्द्रियाण्येव वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्

॥ ८ ॥

असक्तिरनभिध्वजः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञाने यदतोऽन्यथा ॥ ११ ॥

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

सर्वतः पाणिपाद तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमग्नौके सर्वमावृत्य तिष्ठति ॥ १३ ॥

सर्वेन्द्रियगुणामासे सर्वेन्द्रियविवर्जितम् ।

असक्त सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तद्विज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तुं च तज्ज्ञेयं प्रसिष्णु प्रभविष्णु च ॥ १६ ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्य हृदि सर्वस्य चिह्नितम् ॥ १७ ॥

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्रक्ष एतद्विज्ञाय मद्रावागोपयते ॥ १८ ॥

प्रकृतिं पुरुषं चैव विद्वानादी उभावपि ।

विस्मरांश्च गुणार्थं विद्मि प्रकृतिप्रभवान् ॥ १९ ॥

कार्यकारणवर्तृत्वे हेतुः प्रकृतिरन्यते ।

पुरुषः शुल्लदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

पुरुषः प्रकृतिस्त्यो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणतज्ज्ञोऽस्य सदस्यो निवर्त्तनगु ॥ २१ ॥

उपशान्तमुन्मत्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुनरन्तरः ॥ २२ ॥

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।	
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते	॥ २३ ॥
ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।	
अन्ये सांख्येन योगेन कर्मयोगेन चापरे	॥ २४ ॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।	
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः	॥ २५ ॥
षावत्संजायते किञ्चित्सत्त्व स्यात्तद्वज्रमम् ।	
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ	॥ २६ ॥
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।	
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति	॥ २७ ॥
समं पश्यन्धि सर्वत्र समवस्थितमीश्वरम् ।	
न हितस्त्यात्मानात्मात्मानं ततो याति परं गतिम्	॥ २८ ॥
प्रकृत्यैव च कर्माणि कियमाणानि सर्वशः ।	
यः पश्यति तथात्मानमकर्तारं स पश्यति	॥ २९ ॥
यदा भूतपृथग्भावमेकस्थमनुपश्यति ।	
तत एव च विस्तारं ब्रह्म सपश्यते तदा	॥ ३० ॥
अनादित्वाभिर्गुणत्वात्परमात्मायमन्यथः ।	
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते	॥ ३१ ॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलियते ।	
सर्वत्रावस्थितो देहं तथात्मा नोपलियते	॥ ३२ ॥
यथा प्रकाशयत्येकः हृत्त्वं लोकमिमं रविः ।	
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत	॥ ३३ ॥
क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।	
भूतप्रकृतिमोक्ष च ये विदुर्यान्ति ते परम्	॥ ३४ ॥

इति त्रयोदशोऽध्यायः ।

अथ चतुर्दशोऽध्यायः

श्री भगवानुवाच ।

- परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥
- इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥
- मम योनिर्महद्भ्य तस्मिन्गर्भे दवाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
- सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥
- सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निष्पन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥
- तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
कुलसंज्ञेन श्रूयते ज्ञानघट्टेन चानघ ॥ ६ ॥
- रजो रागात्मकं विद्धि तृष्णासक्तसमुद्भवम् ।
तन्निगच्छाति कौन्तेय कर्मघट्टेन देहिनाम् ॥ ७ ॥
- तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निगच्छाति भारत ॥ ८ ॥
- सत्त्वं सुप्ते संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सजयत्युत ॥ ९ ॥
- रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥
- सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा दिवाद्दिग्दं रूपमिन्युत ॥ ११ ॥
- लोभः प्रवृत्तिरारम्भः कर्मणामशमःस्पृहा ।
रजस्येतानि जायन्ते विशदे भरतर्षभ ॥ १२ ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विकृद्धे कुरुनन्दन ॥ १३ ॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

ततोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

रजसि प्रलय गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढ्योनिषु जायते ॥ १५ ॥

कर्मणः सुदृढस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फल दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

एत्वात्संजायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

कथं गच्छन्ति एतत्त्वस्या मध्ये तिष्ठन्ति राज्ञाः ।

जघन्यगुणवृत्तिस्तथा अधो गच्छन्ति तामसाः ॥ १८ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टुमर्हति ।

गुणेभ्यश्च परं वेत्ति मद्रावं सोऽधिगच्छति ॥ १९ ॥

गुणानेतानतीत्य श्रीन्देही देहसमुद्रवन् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

अर्जुन उवाच ।

कैर्लिङ्गैर्ग्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

श्री भगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि कारुण्यति ॥ २२ ॥

उदासीनवदासीनो गुणैर्यो न विवक्ष्यते ।

गुणा वर्णन्त इत्येव योवतिष्ठति नैहते ॥ २३ ॥

समदुःखमुक्तः स्वस्थः समलोधारमधाम्बुजः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिष्वयोः ।

सर्वारम्भपरित्यागी गुणतौतः स उच्यते ॥ २५ ॥

पंचदशोऽध्यायः

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते

॥ २६ ॥

ब्रह्मणो हि प्रतिष्ठाद्वयमृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च

॥ २७ ॥

इति चतुर्दशोऽध्यायः ।

अथ पंचदशोऽध्यायः

श्री भगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थे प्रादुरव्ययम् ।

हन्शंसि यस्य पर्णानि यस्तं वेद स वेदवित्

॥ १ ॥

अथथोर्ध्वे प्रवृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवाहाः ।

अथथ मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके

॥ २ ॥

न रूपमस्येदं तथोपलभ्यते नान्तो न च,दिर्न च संप्रतिष्ठा ।

अश्वत्थमेतं सुविन्दमूलमग्राक्षरैश्च हृदेन हित्वा

॥ ३ ॥

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चार्थं पुरपं प्रपद्ये यतः प्रवृत्तिः प्रवृत्ता पुराणी

॥ ४ ॥

निर्मानमोहा जितसङ्गदोषा अभ्यस्तमनित्या विनिरुक्तक्रमाः ।

द्वन्द्वविमुक्ताः सुखदुःखसर्गलज्जन्तयमूढाः पदमव्ययं तत्

॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यश्चत्वा न निवर्तन्ते तद्वाम परम मय

॥ ६ ॥

ममेवांशो जीवलोके जीवभूतः सनातनः ।

मनःपश्यानीन्द्रियाणि प्रवृत्तिस्थानि कर्षति

॥ ७ ॥

शरीर यदवाप्नोति यद्यप्युत्क्रामतीश्वरः ।

शरीरैर्वनानि संयाति यदुग्न्धानिशारायात्

॥ ८ ॥

धोषं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अग्निश्च मनश्चैव विषयानुसेवते

॥ ९ ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुश्यन्ति पश्यन्ति ह्यनवबुधः ॥ १० ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यदादित्यगतं तेजो जगद्रासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामहम् ॥ १२ ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौपधीः सर्वाः सोमो भूचा रसात्मकः ॥ १३ ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

द्वाविमौ पुरुषौ लोके क्षरथाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षरं उच्यते ॥ १६ ॥

उत्तमः पुरुषस्तन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यत्रय ईश्वरः ॥ १७ ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यो मामेवमसंमूढो जानाति पुण्योत्तमम् ।

स सर्वविद्रजति मां सर्वमात्रेण भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मया नन ।

एतद्ब्रूयाद्बुद्धिमान्स्यात्तत्कृत्यश्च भारत ॥ २० ॥

इति पंचदशोऽध्यायः ।

अथ षोडशोऽध्यायः

श्री भगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोग्यवस्थितिः ।

दानं दमय यत्थ स्वाध्यायस्तप भाजिवम् ॥ १ ॥

॥ १ ॥

षोडशोऽध्यायः

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।	
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्	॥ २ ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।	
भवन्ति संपदं दैवीमभिजातस्य भारत	॥ ३ ॥
दम्भो दर्पोऽभिमानश्च क्रोधः पाण्ड्यमेव च ।	
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम्	॥ ४ ॥
दैवी संपद्विमोक्षाय निबंधायासुरी मता ।	
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव	॥ ५ ॥
द्वौ भूतसर्गौ लोकेऽस्मिन्दैवं आसुर एव च ।	
दैवो विस्तराः प्रोक्त आसुरं पार्थ मे शृणु	॥ ६ ॥
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।	
न शौचं नापि चाचारो न सत्यं तेषु विद्यते	॥ ७ ॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।	
अपरस्परसभूतं किमन्यत्प्राप्तैस्तुभ्यम्	॥ ८ ॥
एतां दृष्टिमवश्यं नष्टात्मानोऽन्वयुद्भयः ।	
प्रभवन्त्युप्रकर्माणः क्षपाय जगतोऽहिनाः ।	॥ ९ ॥
काममाधित्यं दुष्पूरं दम्भमानमदान्विताः ।	
मोहाद्गृहीत्वाऽपद्रूपादान्प्रवर्तन्तेऽशुचिन्ताः	॥ १० ॥
चिन्तामपरिमेयां च प्रलयान्तमुगधिताः ।	
कामोपभोगपरमा एतावदिति निश्चिताः	॥ ११ ॥
आशायाशसतैर्वद्धाः कामक्रोधपरायणाः ।	
ईदृन्ते कामभोगार्थमन्यायेनार्थघनयान्	॥ १२ ॥
इदमथ मया लब्धमिमं प्राप्त्ये मगोरधम् ।	
इदमस्तीदमपि मे भविष्यति पुनर्थनम्	॥ १३ ॥
अमौ मया हतः दातुर्हनिष्ये चाप्यस्मपि ।	
ईश्वरोऽदम्य भोगो तिद्धोऽहं बलवान्मुरी	॥ १४ ॥
अहोऽभिजनरा ।स्मिदोऽन्योऽस्ति स ह्यो मया ।	
यस्ये दास्यामि मोदिन्य इत्यहं न विमोदिताः	॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ

॥ १६ ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्दिताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम्

॥ १७ ॥

अहंकारं दलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विप्तोऽभ्यसूयकाः

॥ १८ ॥

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिणाम्यनघमशुमानामुरीष्वेव योनिषु

॥ १९ ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय सतोयान्त्यधमां गतिम्

॥ २० ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्

॥ २१ ॥

एतैर्विमुक्तः कौन्तेय तमोदूर्गश्चिभिर्नरैः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्

॥ २२ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम्

॥ २३ ॥

तस्मान्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

शास्त्रां शास्त्रविधानोक्तं कर्म कर्तुमिहार्हम्

॥ २४ ॥

इति षोडशोऽध्यायः ।

अथ सप्तदशोऽध्यायः

भर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते धृष्टपान्विताः ।

तेषां निष्ठा तु का वृष्ण सत्त्वमाहो रजस्तमः

॥ १ ॥

श्री भगवाहुवाच ।

त्रिविधा भवति धृष्टा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति त्रां मृशु

॥ २ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।	
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः	॥ ३ ॥
यजन्ते सात्त्विका देवान्यक्षरक्षांसि राज्ञाः ।	
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः	॥ ४ ॥
अशास्त्रविदितं घोरं तप्यन्ते ये तपो जनाः ।	
दम्भाद्भारगोयुक्ताः कामरागद्वलान्विताः ॥	॥ ५ ॥
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।	
मां चैवान्तः शरीरस्य सान्निध्यागुरनिश्चयान्	॥ ६ ॥
आहारस्तपि सर्वस्य त्रिदिधो भवति प्रियः ।	
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु	॥ ७ ॥
आयुःसत्त्वकारोग्यमुखप्रीतिविवर्धनाः ।	
रस्याः स्निग्धाः स्थिरा हृदा आहाराः सात्त्विकप्रियाः	॥ ८ ॥
वद्वल्लवणात्पुष्पतीक्ष्णरुक्षदिदाहिनः ।	
आहारा राजसर्षटा दुःखशोकामयप्रदाः	॥ ९ ॥
पातयामं गतरसं पृतिं परुपितं च यत् ।	
उच्छिष्टमपि चाभेद्य भोजनं तामसप्रियम् ।	॥ १० ॥
अफलाकाङ्क्षभिर्यज्ञो विधिदृष्टो य इज्यते ।	
यदृण्यमेवेति मनः समाधाय स सात्त्विकः	॥ ११ ॥
अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।	
इज्यते भरतश्रेष्ठ त यज्ञं विद्धि राजराम्	॥ १२ ॥
विधिहीनमष्टात्र मन्त्रहीनमदक्षिणम् ।	
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते	॥ १३ ॥
देवद्विजगुरुप्राज्ञमूजनं शौचमार्जवम् ।	
ब्रह्मन्यमर्हिसा च शरीरं तप उच्यते	॥ १४ ॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।	
स्वाध्यायाभ्यासनं चैव वद्वयं तप उच्यते	॥ १५ ॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।	
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते	॥ १६ ॥

अथवा परया तप्तं तपस्तत्त्रिविधं नैः ।	
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते	॥ १७ ॥
सत्कारमानभूजायै तपो दम्भेन चैव यत् ।	
क्रियते तदिह प्रोक्तं राजसं चञ्चलध्रुवम्	॥ १८ ॥
मूढप्राहेणात्मनो यत्पीडया क्रियते तपः ।	
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्	॥ १९ ॥
दातव्यमिति यद्दानं दीयतेऽनुसकारिणे ।	
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्	॥ २० ॥
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।	
दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतम्	॥ २१ ॥
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।	
अष्टकृतमवज्ञातं तत्तामसमुदाहृतम्	॥ २२ ॥
ॐ तत्सदिति निर्देशो ब्रह्मगणिविधः स्मृतः ।	
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा	॥ २३ ॥
तस्मादोमित्युदाहृत्य यद्दानं तपःक्रियाः ।	
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मणादिनाम्	॥ २४ ॥
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।	
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः	॥ २५ ॥
सद्भावे साधुभावे च सदित्येकप्रयुज्यते ।	
प्रशस्ते कर्मणि तथा सञ्छन्दः पार्थ युज्यते	॥ २६ ॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।	
कर्म चैव तदर्थाय सदित्यत्राभिधीयते	॥ २७ ॥
अथद्वया हुतं दत्तं तपस्तप्तं कृतं च यत् ।	
अनदित्युच्यते पार्थ न च तत्प्रेत्य नो ह	॥ २८ ॥

इति सप्तदशोऽध्यायः ।

अष्टादशोऽध्यायः

अथ अष्टादशोऽध्यायः

अर्जुन उवाच ।

संन्यासस्य मदाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्शेनिपूदन

॥ १ ॥

र्थः भगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं ववयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः

॥ २ ॥

त्याज्यं दोषवदित्येके कर्मं प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे

॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुण्यव्याघ्र त्रिविधः संप्रकीर्तितः

॥ ४ ॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्

॥ ५ ॥

एतान्यपि तु वर्माणि सङ्गं त्यक्त्वा फलानि च ।

वसंत्यानीति मे पादं निश्चितं मतमुत्तमम्

॥ ६ ॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः

॥ ७ ॥

दुःखमित्येव यत्कर्म कायज्ञेयभयात्परोक्षेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्

॥ ८ ॥

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विकोमतः

॥ ९ ॥

न द्वेष्टयकुशलं कर्म कुशले नानुषजते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः

॥ १० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्वामीत्यभिधीयते

॥ ११ ॥

अनिष्टमिष्टं मित्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित्

॥ १२ ॥

- पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥
- अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक् चेष्टा देवं चैवान्न पञ्चमम् ॥ १४ ॥
- शरीरवाङ्मनोभिर्यत्कर्म शरमते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥
- तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥
- यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमोऽशोकान्न हन्ति न निबध्यते ॥ १७ ॥
- ज्ञानं ह्येव परिज्ञाता त्रिविधा कर्मबोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥
- ज्ञानं कर्म च कर्ता च त्रिविधं गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छ्रम्य तान्यपि । ॥ १९ ॥
- सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तैषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥
- पृथक्त्वेन तु यज्ज्ञानं ननाभावान्पृथग्विधम् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥
- यत्तु कृत्स्नवदेकस्मिन्कायं सङ्कमईतुकम् ।
अतस्त्वायं वदस्व च तत्तामसमुदाहृतम् ॥ २२ ॥
- निश्चयं गज्वरहितमरागद्वेषः क्रमः ।
शक्तश्चेत्युना कस्मै यत्तत्सात्त्विकमुच्यते ॥ २३ ॥
- यत्तु कामेषुना कर्म साहसोऽप्येव वा पुनः ।
मित्रेण ब्रह्मलाभाय तदाज्ञममुदाहृतम् ॥ २४ ॥
- अनुत्तरा क्षयः शिवाभनोऽप्येव च पीडनम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥
- मुक्तगन्तोऽनर्थादींश्चान्मुक्ताहमन्विताः ।
सिद्धपसिद्धपोर्निर्विघ्नैः कर्ता सात्त्विका उच्यते ॥ २६ ॥

- रागी कर्मफलप्रसुर्लब्धो हिंसात्मकोऽशुचिः ।
 इपंशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥
- अयुक्तः प्राहृतः स्तब्धः शत्रो नैष्टुतिमोऽन्धः ।
 विषादो दीर्घमूत्रो च कर्ता तामस उच्यते ॥ २८ ॥
- बुद्धेर्भेदं धृतेर्धैरं गुणतद्विविधं शृणु ।
 प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥
- प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
 बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥
- यथा धर्ममधर्मं च कार्यं चाकार्यमेव च ।
 अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥
- अधर्मं धर्ममिति या मन्यते तमपाहृता ।
 सर्वार्थान्निश्चरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥
- धृत्त्या यथा धारयते मनः प्राग्नेन्द्रियक्रियाः ।
 योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥
- यथा तु धर्मकामार्थान्धृत्त्या धारयतेऽर्जुन ।
 प्रसंज्ञेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥
- यथा स्वप्नं भयं शोकं विषादं मदमेव च ।
 न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥
- सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
 अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥
- यत्तदग्रे विपमिव परिणामेऽमृतोपमम् ।
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥
- विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
 परिणामे विपमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥
- यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
 निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥
- न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः
 सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।	
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः	॥ ४१ ॥
शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।	
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्	॥ ४२ ॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपरायणम् ।	
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्	॥ ४३ ॥
कृपिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।	
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्	॥ ४४ ॥
स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।	
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु	॥ ४५ ॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।	
स्वकर्मणा तमम्यर्च्यं सिद्धिं विन्दति मानवः	॥ ४६ ॥
धेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।	
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्	॥ ४७ ॥
सहजं कर्म कौन्तेय सदोपमपि न त्यजेत् ।	
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः	॥ ४८ ॥
असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।	
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति	॥ ४९ ॥
सिद्धिं प्राप्तो यथा ब्रह्म तयाप्नोति निबोध मे ।	
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा	॥ ५० ॥
बुद्ध्या विशुद्ध्या युक्तो भूत्वात्मानं नियम्य च ।	
शब्दादीन्विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च	॥ ५१ ॥
विविक्तसेवी लज्वाशी यतवाक्यायमानसः ।	
ध्यानयोगपरो नित्यं वैराग्य समुपाधितः	॥ ५२ ॥
अहंकारं बलं दर्पं काम क्रोधं परिग्रहम् ।	
विमुच्य निर्ममः दान्तो ब्रह्मभूयाय ब्रूयते	॥ ५३ ॥
ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।	
शमः सर्वेषु भूतेषु मद्रर्कि लभते परम्	॥ ५४ ॥

अष्टादशोऽध्यायः

भक्त्या मामभिजानाति यावान्यथास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्

॥ ५५ ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्वपवाधयः ।

मत्प्रसादादवाप्नोति शादवतं पदमन्यथम्

॥ ५६ ॥

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुनाश्रित्य मच्चितः सततं भव

॥ ५७ ॥

मच्चितः सर्वदुर्गाणि मत्प्रसादात्तस्मिन्निधिः ।

अथ चेत्त्वमहंकारात्तु धोष्यसि विनश्यसि

॥ ५८ ॥

मदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैव व्यवसायस्त्वे प्रकृतिस्त्वां नियोक्ष्यति

॥ ५९ ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कृतौ नेच्छसि यन्मोहात्कलिव्यस्यवशोऽपि तत्

॥ ६० ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया

॥ ६१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परं शान्तिं स्थानं प्राप्स्यसि शाश्वतम्

॥ ६२ ॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतर मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुद

॥ ६३ ॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे हृदमिति ततो वक्ष्यामि ते हितम्

॥ ६४ ॥

मन्मना भव मद्भक्तो मयाजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे

॥ ६५ ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

॥ ६६ ॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुभूपवे वाक्यं न च मां योऽन्यमुयति

॥ ६७ ॥

य इदं परमं गुह्यं मद्भक्तैष्वभिधास्यति ।

न च तस्मान्मनुजेषु कश्चिन्मे प्रियकृतमः ।

भविता न च मे तस्मादन्यः प्रियनरो भुवि

॥ ६९ ॥

अध्येष्यते च य इम धर्म्यं संवादमादयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः

॥ ७० ॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाहो कान्प्राप्नुयात्सुख्यकर्मणाम्

॥ ७१ ॥

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।

कश्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय

॥ ७२ ॥

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये दधनं तव

॥ ७३ ॥

तर्जय उवाच ।

इत्थहं बामुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममधौपमद्रुतं रोमहर्षणम्

॥ ७४ ॥

व्यासप्रसादाच्छ्रुनवानेतद्दृष्टमहं परम् ।

योगं योगेश्वरात्कृष्णात्पाशात्क्षययतः स्वयम् ॥

॥ ७५ ॥

राजन्संस्मृत्य संस्मृत्य संवादमिममद्रुतम् ।

वेशवार्हजयोः पुण्यं हृष्यामि च मुहुर्मुहुः

॥ ७६ ॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्रुतं हरेः ।

विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः

॥ ७७ ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र धीर्विजयो भूतिर्भुवा नीतिर्मतिर्मम

॥ ७८ ॥

इति अष्टादशोऽध्यायः

इति श्रीमद्भगवद्गीता समाप्ता